

THE
ESSAYES
OR,
COUNSELS,
CIVILL *and* MORALL:

OF
FRANCIS Lo. VERULAM,
VISCOUNT S. ALBAN.

WITH
A Table of the Colours, or Apparances of
GOOD and EVILL, and their Degrees, as places
of Perswasion, and Disswasion, and their severall
Fallaxes, and the Elenches
of them.

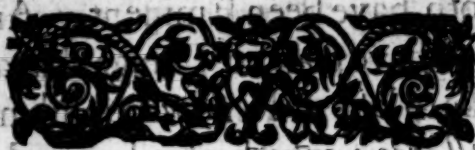
Newly enlarged.

LONDON.

Printed by *Jo: Beale* for *Richard*
Royston, and are to be sould at his Shop
at the Signe of the Angell in *Iwie-*
Lane, 1642.



Hono.^m Franciscus Bacon? Baro de Verulam. Vice-
Comit. Sth Albani. mortuus 9 Aprilis A^o 1626.
Annoq^{ue} Aetatis suae 68.



TO
THE RIGHT
HONOURABLE MY
VERY GOOD LO. THE DUKE
of Buckingham his Grace, Lo.
High Admirall of England.

EXCELLENT LO.



ALOMON saies;
A good Name
is as a precious
oyntment; And
 I assure my self,
 such will your
Graces Name be with Posteritie.
 For your Fortune and Merit

THE EPISTLE

both have been Eminent. And
 you have planted Things, that are
 like to last. I do now publish my
Essayes; which of all my other
 workes have been most Currant:
 For that, as it seemes, they come
 home to Mens Businesse and Bo-
 somes. I have enlarged them, both
 in Number and Weight; So that
 they are indeed a new Worke. I
 thought it therefore agreeable to
 my Affection, and Obligation to
 your *Grace*, to prefix your Name
 before them, both in English, and
 in Latine. For I do conceive, that
 the Latine Volume of them,
 (being in the Univerfall Lan-
 guage) may last, as long as Bookes
 last. My *Instauration*, I dedicated
 to the *King*: My *Historie* of
HENRY

DEDICATORIE.

HENRY *the seventh*, (which I have now also translated into Latine) and my *Portions of Naturall Historie* to the *Prince*. And these I dedicate to your *Grace*; Being of the best Fruits, that by the good Encrease, which God gives to my pen and labours, I could yeeld God leade your *Grace* by the Hand.

*Your Graces most Obliged and
faithfull Servant,*

FR. S. ALBAN.



Of Truth.



WHAT is *Truth*; said
jesting *Pilate*; And
would not stay for
an Answer. Cer-
tainly there be that
delight in Giddy-
nesse; And count it
a Bondage; to fix a
Beleeve; Affecting Free-will in Thinking;
as well as in acting. And though the Sects
of Philosophers of that Kind be gone; yet
there remaine certaine discomfiting wits;
which are of the same veines, though there
be not so much Bloud in them; as was in
those of the Ancients. But it is not only the
Difficulty; and Labour, which Men take

in finding out of *Truth*; Nor againe, that when it is found, it imposeth upon Mens thoughts; that doth bring *Lies* in favour: But a naturall, though corrupt Love, of the *Lie* it selfe. One of the later Schoole of the Grecians, examineth the matter, and is at a stand, to thinke what should be in it, that Men should love *Lies*; Where neither they make for Pleasure, as with Poets; nor for Advantage, as with the Merchant; but for the *Lies* sake. But I cannot tell: This same *Truth*, is a Naked, and Open day-light that doth not shew, the Masques, and Mummuries, and Triumphs of the World, halfe so Stately, and daintily, as Candle-lights. *Truth* may perhaps come to the price of a Pearle, that sheweth best by day: But it will not rise, to the price of a Diamond, or Carbuncle, that sheweth best in varied lights. A mixture of a *Lie* doth ever add to pleasure. Doth any Man doubt, that if there were taken out of Mens Minds, Vain Opinions, Flattering Hopes, False valuations, Imaginations as one would, and the like; but it would leave the

the Minds, of a Number of Men, poore shrunk Things; full of Melancholy, and Indisposition, and unpleasing to themselves? One of the Fathers, in great Severity, called Poesie, *Vinum Dæmonum*; because it filleth the Imagination, and yet it is, but with the shadow of a *Lie*. But it is not the *Lie*, that passeth through the Mind, but the *Lie* that sinketh in, and setleth in it, that doth the hurt, such as we spake of before. But howsoever these things are thus, in Mens depraved Judgements, and Affections, yet *Truth*, which only doth judge it selfe, teacheth, that the Inquiry of *Truth*, which is the Love-making, or wooing of it; The knowlledge of *Truth*, which is the presence of it; and the Beleeve of *Truth*, which is the Enjoying of it; is the Sovereigne good of humane Nature. The first Creature of God, in the workes of the Dayes, was the Light of the Sense; The last, was the Light of Reason; And his Sabbath Worke, ever since, is the Illumination of his Spirit. First he breathed Light, upon the Face, of the Matter or

Chaos; Then he breathed Light, into the Face of Man; and still he breatheth and inspireth Light, into the Face of his Chosen. The Poet, that beautified the Sect, that was otherwise inferiour to the rest, saith yet excellently well: *It is a pleasure to stand upon the shore; and to see ships lost upon the Sea: A pleasure to stand in the window of a Castle, and to see a Battaille, and the Adventures thereof; below: But no pleasure is comparable to the standing upon the vantage ground of Truth.* (A hill not to be commanded, and where the Ayre is alwaies cleare and serene.) *And to see the Errours, and Whirlings, and Mists and Tempests, in the vale below: So alwaies, that this prospect, be with Trueth, and not with Swelling, or Pride. Certainly, it is Heaven upon Earth, to have a Mans Minde Moeve in Charity, Rest in Providence, and Turn upon the Poles of Truth.*

To passe from Theological, and Philosophicall Truth, to the Truth of civill Businessse, it will be acknowledged, even by those that practice it not, that cleare and

Round dealing, is the Honour of Mans Nature; And that Mixture of Falshood, is like Allay in Coyne of Gold and Silver; which may make the Metall worke the better, but it embaseth it. For these winding, and crooked courses, are the Goings of the Serpent; which goeth basely upon the belly, and not upon the Feet. There is no Vice that doth so cover a Man with Shame, as to be found false, and perfidious. And therefore *Montaigny* saith prettily, when he enquired the reason, why the word of the *Lie*, should be such a Disgrace, and such an odious Charge? Saith he, *If it be well weighed, To say that a Man lieth, is as much to say, as that he is brave towards God, and a coward towards Men.* For a *Lie* faces God, and shrinks from Man. Surely the wickednesse of Falshood, and breach of Faith, can not possibly be so highly expressed, as in that it shall be the last Peale, to call the Judgements of God, upon the Generations of Men, it being foretold, that when *Christ* commeth, *He shall not finde Faith upon the Earth.*

Of Death.

II.



Men feare *Death*, as Children
 feare to goe in the darke :
 And as that Naturall Feare
 in Children, is increased
 with Tales, so is the other.
 Certainly, the Contemplation of *Death*,
 as the *wages of sin*, and Passage to another
 World, is Holy, and Religious ; But the
 Feare of it, as a Tribute due unto Nature,
 is weake. Yet in Religious Meditations,
 there is, sometimes, Mixture of Vanity,
 and of Superstition. You shall read in
 some of the Friars Books of *Mortification*;
 that a Man should thinke with him-
 selfe, what the Paine is, if he have but his
 Fingers end Pressed, or Tortured ; And
 thereby imagine, what the Paines of *Death*
 are, When the whole Body is corrupted
 and

Seneca addes *Niceneffe* and *Sacrificy*; *Cogita
quam diu eadem feceris*; *Mori velle, non timi-
tum fortis, aut Miser*; sed etiam *Passibile su-
perest*. A Man would die, though he were
neither valiant, nor miserable, only upon
a wearinesse to do the same thing, so oft
over and over. It is no lesse worthy to
observe, how little Alteration, in good
Spirits, the approaches of Death make;
For they appeare to be the same Men, till
the last Instant. *Augustus* *Caesar* died in a
Complement; *Livia*, *Companis nostri memor*,
vive *Groale*. *Tiberius* in Dissimulation;
As *Tacitus* saith of him; *Fama Tiberium Vi-
res, et Corpus, non Dissimulatio deferrebant*.
Vespasian in a Jest Sitting upon the Stoele,
Ut puto Deus sit. *Galba* with a Sentence;
Fecit, si ex re sit populi Romani; Holding
forth his necke. *Septimius Severus* in dit-
patch; *Addeste, si quid mihi restat agendum*.
And the like. Certainly, the *Storks* be-
stowed too much cost upon Death; and
by their great preparations, made it ap-
peare more fearefull. Better saith he, *Qui
Ethem Vita extremum inter Munera ponat*
Nature.

Natura. It is as *Natural* to die, as to be borne; And a little Infant, perhaps, the one, is as painefull, as the other. He that dies in an earnest Pursuit, is like one that is wounded in hot Blood; who, for the time, scarce feels the Hurt; And therefore, a Minde fixt, and bent, upon something, that is good, doth avert the dolours of *Death*. But above all, believe it, the sweetest Captivie is, *Nunc dimittis*; when a Man hath obtained worthy ends, and expectations. *Death* hath this also; That it openeth the Gate, to good fame, and extinguisheth Envie.

Of Vnity in Religion.
II.

Religion being the chiefe Band of humane Society, it is a happy thing, when it selfe, is well Contained, within the true band of *Unity*. The Quarrels, and Divisions about Religion, were Evils unknowne, to the Heathen. The Reason was, because the Religion of the Heathen, consisted rather in Rites and Ceremonies; than in any constant Beleefe. For you may imagine, what kinde of Faith theirs was, when the chiefe Doctors, and Fathers of their Church, were the Poets. But the true God hath this Attribute, that he is a *Jealous God*; And therefore, his *Worship* and *Religion*, will endure no Mixture, nor Partner. We shall therefore speake, a few words, concerning the *Unity* of the Church; *What are the Fruits thereof*;
What

What the Benefits; and What the Means?
The Fruits of this Unity are to the well
Pleasing of God, which is All in All, are
two; The One; towards those, that are
without the Church; The Other towards
those, that are within. For the Former; It
is contained, that Heresies, and Schismes, are
of all others, the greatest Scandals; yea,
more than Corruption of Manners. For as
in the Naturall Body a Wound or Solu-
tion of Continuity, is worse than a Cor-
rupt Humour; so in the Spirituall. So that
nothing, doth so much keep Men out of
the Church, and drive Men out of the
Church, as Breach of Unity. And therefore,
whensoever it cometh to that passe,
*that one saith, *Eccle in Disordo*; Another*
*saith, *Eccle in penetrations*; That is, when*
some Men seeke Christ in the Conventi-
cles of Heretickes, and others, in an out-
ward Face of a Church, that voice had
need continually to sound in Mens Eares;
**Nolite intro, & non intro*. The Doctor of*
the Gentiles the Propriety of whose vo-
cation, drew him to have a speciall care of
those

those without Faith; If an Heathen come in,
 and heare you speake with Ierusal^m Tongues,
 Will he not say, what you say is madde And cer-
 tainely, it is little better, when Atheists,
 and prophane Persons, do heare of so ma-
 ny Discordant, and Contrary Opinions
 in Religion; It doth avert them from the
 Church, and maketh them, To sit downe in
 the Chaire of the Scorners. It is but a light
 Thing, to be Vouched in so Serious a
 matter, but yet it expresseth well the De-
 formity. There is a Master of Scoffing;
 that in his Catalogue of Books, of a fain-
 ned Library, sets downe this Title of a
 Booke; *The morris daunce of Heretikes*. For
 indeed, every Sect of them, hath a diuers
 Posture, or Cringe by themselves, which
 cannot but move derision, in worldlings,
 and depraved Politicks, who are apt to
 contemne Holy Things.

As for the Fruit towards those that are
 within, It is Peace; which containeth infi-
 nite Blessings: It establisheth Faith; It kin-
 dleth Charity; The outward Peace of the
 Church, distilleth into Peace of Consci-
 ence;

ence; And it turneth the Labors, of Writing, and Reading of Controversies, Into Treaties of Mortification, and Devotion. Concerning the *Bonds of Unity*; The true Placing of them, importeth exceedingly, There appeare to be two extremes. For to certain *Zelants* all Speech of Pacification is odious. *Is it peace? Iesus? What hast thou to do with peace? turne thee behind me.* Peace is not the Matter, but *Following and Party*. Contrarywise, certaine *Laodiceans*, and luke-warme Persons, think they may accomodate Points of Religion, by Middle wizes, and taking part of both: And witty reconcilements, As if they would make an Arbitrement, between God and Man. Both these Extremes are to be avoided; which will be done, if the league of Christians, penned by our Saviour himselſe, were in the two crosse Clauses thereof, soundly and plainly expounded; *He that is not with us, is against us.* And againe; *He that is not against us, is with us.* That is, if the Points Fundamentall and of Substance in Religion, were truly discerned and distinguished,

guished, from Points not meerly of Faith, but of Opinion, Order, or good Intention. This is a Thing, may seeme to many, a matter triviall, and done already; But if it were done lesse partially, it would be embraced more generally.

Of this I may give only this Advice, according to my small Modell. Men ought to take heed, of rendring Gods Church, by two kinds of Controversies. The one is, when the Matter of the Point controverted, is too small and light, not worth the Heat, and Strife about it, kindled only by contradiction. For, as it is noted by one of the Fathers; *Christis Coate indeed, had no seame: But the Churches Vesture was of divers Colours; whereupon he saith; In veste varietas fit, Scissura non fit*; They be two things, *Unity*, and *Uniformity*. The other is, when the Matter of the Point Controverted is great; but it is driven to an overgreat Subtilty, and Obscurity: So that it becometh a Thing, rather ingenious, than Substantiall. A Man that is of Judgement and understanding, shall sometimes heare

Ignorant

Ignorant

Ignorant Men differ, and know well within himselfe that those which so differ, meane one thing, and yet they themselves would never agree. And if it come so to passe, in that distance of Judgment, which is between Man and Man; Shall we not thinke, that God above, that knowes the Heart, doth not discerne, that fraile Men, in some of their Contradictions, intend the same thing; and accepteth of both? The nature of such Controversies, is excellently expressed, by S. Paul, in the Warning and Precept, that he giveth, concerning the same, *Devita profanas vocum Novitates, & Oppositiones falsi Nominis Scientie*. Men create Oppositions, which are not; And put them into new termes so fixed, as whereas the Meaning ought to governe the Terme, the Terme in effect governeth the Meaning. There be also two false Peaces, or Unities; the one when the Peace is grounded, but upon an implicite Ignorance; For all colours will agree in the Darke: The other, when it is peeced up, upon a direct Admission of Contraries,

Contraries, in Fundamentall Points: For Truth and Falshood, in such Things, are like the Iron and Clay, in the toes of Nabuchadnezzars Image; They may Cleave, but they will not Incorporate.

Concerning the Means of procuring Unity; Men must beware, that in the Procuring, or Muniting of Religious Unity, they do not Dissolve and Deface the Lawes of Charity, and of humane Society: There be two Swords amongst Christians; the Spirituall, and Temporall; And both have their due Office, and Place, in the maintenance of Religion. But we may not take up the Third Sword, which is Mahomets Sword, or like unto it; That is, to propagate Religion by Wars; or by sanguinary Persecutions, to force Consciences; except it be in cases of Overt Scandall, Blasphemy, or intermixture of Practice, against the State; Much lesse to Nourish Seditions; To Authorize Conspiracies and Rebellions; To put the Sword into the Peoples hands; And the like; Tending to the Subversion of all Government, which

which is the Ordinance of God. For this is, but to dash the first Table against the Second; And so to consider Men as Christians, as we forget that they are men. *Lucretius* the Poet when he beheld the act of *Agamemnon*, that could endure the Sacrificing of his owne Daughter, exclaimed;

Tantum Religio potuit suadere malorum.

What would he have said, if he had known of the Massacre in France, or the Powder Treason of England? He would have been, Seventy times more Epicure and Atheist, than he was: For as the temporall Sword is to be drawn, with great circumspection, in cases of Religion; So it is a thing monstrous, to put it into the hands of the Common People. Let that be left unto the Anabaptists, and other Furies. It was great blasphemie when the Devill said; *I will ascend and be like the Highest*; But it is greater blasphemie, to personate God, and bring him in saying; *I will descend, and be like the Prince of Darknesse*; And what is it better to make the cause of Religion, to descend, to the cruell and execrable

C

Actions,

Actions, of Murthering Princes, Butch-
 ery of People, and Subversion of States,
 and Governments? Surely, this is to bring
 downe the Holy Ghost, in stead of the
 Likenes of a Dove, in the Shape of a Vul-
 ture, or Raven; And to set, out of the
 Barke of a Christian Church, a Flagge
 of a Barque of Pirats, and *Affassins*.
 Therefore it is most necessary, that the
 Church by Doctrine and Decree; Princes
 by their Sword; And all Learnings, both
 Christian and Morall, as by their Mercury
 Rod; Doe Damne and send to Hell, for
 ever those Fasts and Opinions, tending
 to the Support of the same; As hath been
 already in good part done. Surely in
 Counsels, Concerning Religion, That
 Counsel of the Apostle would be prefixed,
Ira hominis non implet Iustitiam Dei. And
 it was a notable Observation, of a wise
 Father, And no lesse ingenuously confes-
 sed; That those, which held and perswaded,
 pressed of Consciences, were commonly ther-
 effe attherem, themselves, for their owne ends.
 of
 A

Of Revenge.

IIII.

Revenge is a kind of Wilde Justice; which the more Mans Nature runnes to, the more ought Law to weed it out. For as for the first wrong, it doth but offend the Law; but the *Revenge* of that wrong putteth the Law out of office, Certainly in taking *Revenge*, A Man is but even with his Enemie; But in passing it over, he is Superiour: For it is a Princes part to Pardon. And Salomon, I am sure, saith, *It is the glory of a man to passe by an offence*. That which is past, is gone, and Irrevocable; And wise Men have Enough to doe, with things present, and to come: Therefore, they doe but trifle with themselves, that labour in past matters. There is no man, doth a wrong, for the wrongs sake; But thereby to purchase himselfe, Profit, or Pleasure,

or Honour or the like, Therefore why should I be angry with a man, for loving himselfe better than me? And if any Man should do wrong, meerely out of ill nature why? yet it is but like the Thorn, or Bryar which prick, and scratch, because they can doe no other. The most Tolerable Sort of *Revenge*, is for those wrongs which there is no Law to remedie: But then let a man take heede, the *Revenge* be such, as there is no Law to punish: Else, a mans enemy, is still before hand, And it is two for one. Some, when they take *Revenge*, are Desirous the party should know, whence it commeth: This is the more Generous. For the Delight seemeth to be, not so much in doing the hurt, as in making the Party repent: But Base and Crafty Cowards, are like the Arrow, that flieth in the Darke. *Cosmus* Duke of *Florence*, had a Desperate Saying, against Perfidious or Neglecting Friends, as if those wrongs were unpardonable: *You shall read* (saith he) *that we are commanded to forgive our Enemies; But you never read,*
TO that

that we are commanded, to forgive our Friends. But yet the Spirit of Job was in a better tune; Shall we (saith he) take good at Gods hands, and not be content to take euill also? And so of friends in a proportion. This is certaine; That a man that studieth Revenge, keeps his owne Wounds green, which otherwise would heale, and doe well. Publicke *Revenues* are, for the most part Fortunate; As that for the Death of *Cesar*; For the Death of *Pertinax*; For the Death of *Henry* the Third of France; And many more. But in private *Revenues* it is not so. Nay rather, Vindicative Persons live the Life of Witches: who as they are Mischievous; So end they infortunate.

Of Adversitie.

V.



It was an high speech of Seneca, (after the manner of the Stoickes) That the good things, which belong to Prosperity, are to be wished; but the good things, that belong to Adversity, are to be admired. *Bona Rerum Secundarum Optabilia; Adversarum, Mirabilia.* Certainly if Miracles be the command over Nature they appeare most in Aduersity. It is yet a higher speech of his, than the other, (much too high for a Heathen) *It is true greatnesse, to haue in one the Frailtie of a Man, and the Security of a God. Vere magnum habere Fragilitatem Hominis, Securitatem Dei.* This would haue done better in Poesie; where Transcendences are more allowed. And the Poets indeed, have been
 busie

busie with it; For it is, in effect, the thing, which is figured in that Strange Fiction of the Ancient Poets, which seemeth not to be without mystery; Nay, and to have some approach, to the State of a Christian: That *Hercules*, when hee went to unbinde *Prometheus*, (by whom Humane Nature is represented) failed the length of the great Ocean, in an Earthen Pot, or Pitcher: Lively describing Christian Resolution; that saileth, in the fraile Barke of the Flesh, thorow the waves of the world. But to speake in a Meane. The Vertue of *Prosperity*, is Temperance; The Vertue of *Adversity*, is Fortitude: which in Morals is the more Heroicall Vertue. *Prosperity* is the Blessing of the Old Testament; *Adversity* is the Blessing of the New, which carrieth the greater Benediction, and the Clearer Revelation of Gods Favour. Yet, even in the old Testament, if you Listen to *Dauids* Harpe, you shall heare as many Herselike Ayres, as Carols: And the Pencill of the Holy Ghost, hath laboured more, in describing, the Affli-

tions of *Job*, than the Felicities of *Sabon*.
Prosperity is not without many Feares
 and Distastes; And *Adversity* is not with-
 out Comforts and Hopes. We see in
 Needle-workes, and Imbroideries, It is
 more pleasing, to have a Lively Worke,
 upon a Sad and Solemne Ground; than
 to have a darke and Melancholy Worke,
 upon a lightfome Ground: Judge there-
 fore, of the Pleasure of the Heart, by the
 Pleasure of the Eye. Certainly, Vertue is
 like pretious Odours, most fragrant, when
 they are incensed, or crushed: For *Prospe-*
riety doth best Discover Vice; But *Advers-*
ty doth best discover Vertue.

Of Simulation

And

Dissimulation.

VI.

Dissimulation is but a faint kind of Policie; or Wisdome; For it asketh a strong Wit, and a strong Heart; to know, when to tell Truth, and to doe it. Therefore it is the weaker Sort of Politicks, that are the great Dissemblers.

Tacitus saith; *Livia* fortified well, with the Arts of her Husband, and Dissimulation of her Sonne: Attributing Arts or Policie to *Augustus*, and Dissimulation to *Tiberius*. And againe, when *Mucianus* encourageth *Vespasian* to take Armes against *Vitellius*, he saith; We rise not, against the piercing Judgment of *Augustus*, nor the Extreme Caution or Closenesse of *Tiberius*; These Properties
of

of Arts or Policy, and *Disimulation*, or *Cloſeneſſe*, are indeed Habits and Faculties, ſeverall, and to be diſtinguiſhed. For if a Man, have that Penetration of Judgement, as he can diſcerne, what things are to be laid open, and what to be ſecretted and what to be ſhewed at Halfe lights, and to whom, and when, which indeed are Arts of State, and Arts of Life, as *Tacitus* well calleth them). to him, A Habit of *Disimulation*, is a Hinderance, and a Pooreneſſe. But if a Man cannot obtaine to that Judgement, then it is left to him, generally, to be Cloſe, and a *Diſſembler*. For where a Man cannot chooſe, or vary in Particulars, there it is good to take the ſafeſt and wariest Way in generall: Like the Going ſoftly by one that cannot well ſee. Certainly the ableſt Men, that ever were, have had all an Openneſſe, and Franckneſſe of dealing; And a name of Certainty, and Veracity; But then they were like Horſes, well mannaged; For they could tell paſſing well, when to ſtop, or turne: And at ſuch times, when they thought

thought the Case indeed, required *Dissimulation*, if then they used it, it came to passe, that the former Opinion, spread abroad of their good Faith, & Clearenesse of dealing, made them almost Invisible.

There be three degrees of this Hiding and Vailing of a Mans Selfe. The first *Closettesse, Reservation, and Secrecy*; when a Man leaveth himselfe without Observation, or without Hold to be taken, what he is. The second *Dissimulation*, in the *Negative* when a man lets tal Signes, and Arguments, that he is not, that he is. And the third *Simulation*, in the *Affirmative*; when a Man industriously, and expressly, faigns, and pretends to be, that he is not.

For the first of these, *Secrecy*: It is indeed, the Vertue of a Confessour; And assuredly, the *Secret Man*, heareth many Confessions, For who will open himselfe, to a Blab or a Babler; But if a man be thought *Secret*, it inviteth Discoverie, As the more *Closet* Aise, sucketh in the more Open: And as in confession, the Revealing is not for worldly use, but for the

Ease

Eate of a Mans Heart, so *Secret* Men come to the Knowledge of Many Things, in that kinde; while Men rather discharge their Minds, than impart their minds. In few words, Mysteries are due to *Secrecy*. Besides (to say Truth) *Nakednesse* is uncomely, as well in Mind, as in Bodie, and it addeth no small Reverence, to Mens Manners, and Actions, if they be not altogether Open. As for Talkers and Futile Persons, they are commonly vaine, and Credulous withall. For He that talketh what he knoweth, will also talke what he knoweth not. Therefore set it down; *That an Habit of Secrecie, is both Politicke, and Morall.* And in this part it is good that a Mans face give his Tongue, leave to speake. For the Discoverie, of a Mans Selfe, by the Tracts of his Countenance, is a great Weakenesse and Betraying; By how much, it is many times, more marked and beleaved, than a Mans words.

For the Second, which is *Disimulation*. It followeth many times upon *Secrecie*, by a necessity: So that, he that will be *Secret*,

cret, must be a *Disssembler*, in some degree. For men are too cunning, to suffer a Man to keep an indifferent carriage, betweene both, and to be *Secret*, without Swaying the Ballance on either side. They will so beset a man with Questions, and draw him on, and pick it out of him, that without an absurd Silence, he must shew an Inclination, one way; Or if he doe not, they will gather as much by his Silence, as by his Speech. As for Equivocations, or Oraculous Speeches, they cannot hold out long. So that no man can be *Secret*, except he give himselfe a little Scope of *Dissimulation*; which is as it were, but the Skirts or Train of *Secrets*.

But for the third Degree, which is *Simulation*, and false Profession; That I hold more culpable, and lesse politicke; except it be in great and rare Matters. And therefore a generall Custome of *Simulation* (which is this last Degree) is a Vice, rising either of a naturall Falsenesse, or Fearefulnessse; Or of a Minde, that hath some maine Faults; which because a man must
needs

needs disguise, it maketh him practise *Simulation*, in other things, lest his Hand should be out of ure.

The great *Advantages* of *Simulation* and *Dissimulation* are three. First to lay asleepe Opposition, and to Surprize. For where a Mans Intentions, are published, it is an Alarum, to call up, all that are against them. The second is, to reserve to a Mans Selfe, a faire Retreat: For if a Man engage himselfe, by a manifest Declaration, he must goe through, or take a Fall. The third is, the better to discover the Minde of another. For to him that opens himselfe, Men will hardly shew themselves adverse; but will (faire) let him goe on, and turne their Freedome of Speech, to Freedome of thought. And therefore, it is a good shrewd Proverbe of the Spaniard; *Tell a lye and finde a Troth*. As if there were no way of Discovery, but by *Simulation*. There be also three *Disadvantages*, to set it even. The first, That *Simulation* and *Dissimulation*, commonly carry with them a shew of Fearefulnesse, which in
any

any Businesse, doth spoile the feathers, of
round flying up to the Mark. The second
that it pulleth, & perplexeth the Conceits
of many; that perhaps would otherwise
co-operate with him; and makes a Man
walke, almost alone, to his owne Ends.
The third, and greatest is, that it depriveth
a Man, of one of the most principall In-
struments for Action; which is *Trust* and
Beleeve. The best Composition, and
Temperature is, to have *Opennesse* in Fame
and Opinion; *Secrecy* in Habit; *Dissimula-
tion* in seasonable use; And a Power to
faigne, if there be no Remedie.

Of Parents and Children.

VII.



He Joyes of *Parents* are Secret, And so are their Griefes, and Feares: They cannot utter the one; Nor they wil not utter the other. *Children* sweeten Labours; But they make misfortunes more bitter: they increase the Cares of Life; but they mitigate the remembrance of Death. The Perpetuity by Generation is common to Beasts, But Memory, Merit, and Noble workes are proper to Men: And surely a Man shall see, the Noblest workes, and Foundations, have proceeded from *Childlesse Men*; Which have sought to expresse the Images of their Minds; where those of their Bodies have failed: So the care of Posterity, is most in them, that have no Poste-

Posteritie. They that are the first Raisers of their Houses, are most indulgent towards their *Children*; Beholding them, as the Continuance, not onely of their kind but of their worke; And so both *Children*, and *Creatures*.

The difference in Affection, of *Parents* towards their severall *Children*, is many times unequal; And sometimes unworthy; Especially in the *Mother*; As *Salomon* saith; *A wise sonne rejoyceth the Father; but an ungracious sonne shames the Mother.* A man shall see, where there is a House full of *Children*, one or two, of the Eldest respected, and the Youngest made wantons; But in the midst, some that are, as it were forgotten, who many times, neverthelesse, prove the best. The Illiberality of *Parents*, in allowance towards their *Children*, is an harmefull Error; Makes them base; Acquaints them with Shifts; Makes them sort with meane Company, And makes them surfet more when they come to Plentie: And therefore, the Proove is best, when Men keepe
D their

their Authority towards their *Children*, but not their Purse. Men have a foolish manner (both *Parents*, and Schoole-masters, and Servants) in creating and breeding an Emulation between Brothers, during *Childhood*, which many times sorteth to Discord, when they are men; And disturbeth Families. The *Italians* make little difference betweene *Children* and Nephewes, or neere Kinsfolkes; But so they be of the Lumpe, they care not, though they passe not through their owne Body. And, to say Truth, in Nature, it is much a like matter; Insomuch, that we see a Nephew, sometimes, resembleth an Uncle, or a Kinsman, more than his own *Parent*; As the Bloud happens. Let *Parents* choose betimes, the Vocations, and Courses, they meane their Children should take; For then they are most flexible; And let them not too much apply themselves, to the Disposition of their *Children*, as thinking they will take best to that, which they have most Minde to. It is true, that if the affection

or Aptneſſe of the *Children*, be extraordinary, then it is good, not to croſſe it; But generally, the Precept is good; *Optimum eſt, ſuave & facile illud faciet Conſuetudo.* Younger Brothers are commonly Fortunate, but ſeldome or never, where the *Elder* are diſinherited.

D 2

Of

Of Marriage

And
Single Life.

VIII.



HE that hath *Wife and Children*, hath given Hostages to Fortune; For they are Impediments, to great Enterprises, either of Vertue, or mischiefe. Certainly, the best workes, and of greatest Merit for the Publike, have proceeded from the *unmarried*, or *Childlesse Men*; which both in Affection, and Meanes, have married and endowed the Publike. Yet it were great Reason, that those that have *Children*, should have greatest care of future times; unto which, they know, they must transmit, their dearest pledges. Some there are, who though they lead a *Single Life*, yet their thoughts doe end with them-

themselves, and account future Times, Impertinences. Nay, there are some other, that account *Wife* and *Children*, but as Bills of charges. Nay more, there are some foolish rich covetous Men, that take a pride in having no *Children*, because they may be thought, so much the richer. For perhaps they have heard some talke; *Such an one is a great rich Man*; And another except to it; *Yea, but he hath a great charge of Children*: As if it were an Abatement to his Riches. But the most ordinary cause of a *Single Life*, is Libertie; especially, in certaine Selfe-pleasing, and humorous Minds, Which are so sensible of every restraint, as they will goe neere, to thinke their Girdles, and Garters, to be Bonds and Shackles. *Unmarried Men* are best Friends; best Masters; best Servants; but not alwayes best Subjects; For they are light to run away; And almost all Fugitives are of that Condition. A *Single Life* doth well with Church men: For Charitie will hardly water the Ground, where it must first fill a Poole. It is in-

different for Judges and Magistrates: For if they be facile, and corrupt, you shall have a Servant, five times worse than a *Wife*. For Souldiers, I finde the Generalls commonly in their Hortatives, put Men in minde of their *Wives and Children*. And I thinke the Despising of *Marriage*, amongst the Turkes, maketh the Vulgar souldier more base. Certainly, *Wife and Children*, are a kind of Discipline of Humanity: And *single Men*, though they be many times more Charitable, because their Meanes are lesse exhaust; yet on the other side, they are more cruell, and hard hearted, (good to make severe Inquisitors) because their tenderneesse, is not so oft called upon. Grave natures, led by Custome, and therefore constant, are commonly loving *Husbands*; as was said of *Ulysses*; *Vetulam suam presulit Immortalitati*. Chaste Women are often Proud, and froward, as presuming upon the merit of their Chastity. It is one of the best Bonds, both of Chastity and obedience, in the *Wife*, if she thinke her *Husband* wise, which

which She will never doe, if She finde him *Jealous*. *Wives* are young Mens Mistresses: Companions for middle Age; and old Mens Nurfes. So as a Man may have a Quarrell to marry, when he will. But yet, he was reputed one of the wise Men, that made Answer to the Question; When a man should marry? *A young Man not yet, an Elder Man not at all*. It is often scene, that bad *Husbands*, have very good *Wives*; whether it be, that it raise the Price of their *Husbands* Kindnesse, when it comes; Or that the *Wives* take a pride, in their Patience. But this never failes, if the bad *Husbands* were of their owne choosing, against their Friends consent; For then, they will be sure, to make good their owne Folly.

Of Envie.

IX.



Here be none of the *Affects*;
ons; which have beene no-
 ted to fascinate, or bewitch,
 but *Love* and *Envy*. They
 both have Vchement wishes,
 They frame themselves readily into Ima-
 ginations, and Suggestions; And they
 come easily into the Eye; especially upon
 the presence of the Objects; which are
 the Points, that conduce to Fascination,
 if any such Thing there be. We see like-
 wise, the Scripture calleth *Envy*, An *Evil*
Eye: And the Astrologers, call the evill
 Influences of the Starres, *Evill Aspects*; So
 that still, there seemeth to be acknow-
 ledge, in the Act of *Envy*, an Ejaculation,
 or Irradiation of the Eye. Nay some have
 beene so curious, as to note, that the
 Times when the Stroke, or Percussion of
 an

an *Envious Eye* doth most hurt, are, when the *Party envied* is beheld in Glory, or Triumph; For that sets an Edge upon *Envy*, And besides, at such times, the Spirits of the *person Envied*, do come forth most into the outward Parts, & so meet the Blow.

But leaving these Curiosities, (though not unworthy to be thought on, in fit place,) we will handle, what *Persons* are apt to *Envy* others; What *persons* are most *Subject* to be *Envied* themselves; And, What is the Difference betweene *Publique*, and *private Envy*.

A man, that hath no vertue in himselfe, ever *envieth* Vertue in others. For Mens Minds, will either feed upon their owne Good, or upon others Evill; and who wanteth the one will prey upon the other, and who so is out of hope to attaine to anothers Vertue, will seek to come at even hand, by depressing anothers Fortune.

A man that is Busic, and Inquisitive; is commonly *Envious*: for to know much of other Mens Matters, cannot be, because all that Adoe may concerne his owne Estate:

Estate : Therefore it must needs be, that he taketh a kind of play-pleasure, in loo-
ing upon the Fortunes of others; Neither
can he, that mindeth but his owne Busi-
nesse, find much matter for *Envy*. For *En-
vy* is a Gadding Passion, and walketh the
Streets, and doth not keepe home; *Non est
curiosus, quin idem sit male-volus.*

Men of Noble birth, are noted, to be
envious towards New Men, when they rise:
For the distance is altered ; And it is like
a deceipt of the Eye, that when others
come on, they thinke themselves goe
backe.

Deformed Persons, and Eunuches,
and Old Men, and Bastards, are *Envious*:
For he that cannot possibly mend his
owne case, will doe what he can to im-
paire anothers; Except these defects light,
upon a very brave, and Heroicall Na-
ture ; which thinketh to make his Na-
turall Wants, part of his Honour: In that
it should be said, that an Eunuch, or Lame
Man, did such great Matters, Affecting the
Honour of a Miracle; as it was in *Narjes*
the

the Eunuch, and *Agessilaus*, and *Tamberlanes*, that were Lame men.

The same, is the Case of Men, that rise after Calamities, and Misfortunes; For they are, as Men fallen out with the times; And thinke other Mens Harmes, a Redemption, of their owne Sufferings.

They, that desire to excell in too many Matters, out of Levity, and Vaine glory, are ever *Envious*; For they cannot want worke; It being impossible, but many, in some one of those Things should surpass the m. Which was the Character of *Adrian* the Emperour, that mortally *Enviied Poets*, and *Painters*, and *Artificers*, in Workes, wherein he had a veine to excell.

Lastly, neare Kinsfolks, and Fellowes in Office, and those that have been bred together, are more apt to *Envy* their Equals, when they are raised. For it doth upbraid unto them, their own Fortunes; And pointeth at them, and commeth oftner into their remembrance, & incurreth likewise more into the note of others: And *Envy* ever redoubleth from Speech and Fame.

Cains

Cain Envy, was the more vile, and Malignant, towards his brother *Abel*; Because, when his Sacrifice was better accepted, there was no Body to looke on. Thus much for *those that are apt to Envy*.

Concerning *those that are more or lesse subject to Envy*: First, Persons of eminent Vertue, when they are advanced, are lesse *envied*. For their Fortune seemeth but due unto them, and no man *Envieth* the Payment of a Debt, but Rewards, and Liberality rather. Againe, *Envy* is ever joyned, with the Comparing of a Mans Selfe; And where there is no Comparison, no *Envy*; And therefore Kings are not *envied*, but by Kings. Neuerthelesse, it is to be noted, that unworthy Persons, are most *envied*, at their first comming in, and afterwards overcome it better; whereas contrariwise, Persons of Worth, and Merit, are most *envied*, when their Fortune continueth long. For by that time, though their Vertue be the same, yet it hath not the same Lustre; For fresh Men grow up, that darken it.

Persons

Persons of Noble Bloud, are lesse *envied* in their Rising: Eor it seemeth, but Right done to their Birth. Besides, there seemeth not much added to their Fortune; And *Envy* is as the Sunne Beames, that beat hotter, upon a banke or steepe rising Ground, than upon a Flat. And for the same reasons, those that are advanced by degrees, are lesse *envied*, than those that are advanced suddenly, and *per saltum*.

Those that have joyned with their Honour, great Travels, Cares, or Perils, are lesse subject to *Envy*. For Men thinke, that they earne their Honours hardly, and pittie them sometimes; And *Pitty*, ever health *Envy*: Wherefore you shall observe that the more deepe, and sober sort of Politique persons, in their Greatnesse, are ever bemoaning themselves what a Life they lead; Chanting a *Quanta patimur*. Not that they feele it so, but onely to abate the Edge of *Envy*. But this is to be understood, of Businesse, that is laid upon Men, and not such as they cal unto themselves. For Nothing increaseth *Envy* more than

than an unnecessary, and Ambitious Ingrossing of Businesse. And nothing doth extinguish *Envy* more, than for a great Person, to preserve al other inferiour Officers, in their full Rights, and Preheminences of their Places. For by that meanes, there be so many Skreenes between him, and *Envy*

Above all, those are most subject to *Envy*, which carry the greatnesse of their Fortunes, in an insolent and proud Manner; Being never wel, but while they are shewing, how great they are, Either by outward Pompe, or by triumphing over all Opposition, or Competition; whereas wise men will rather doe sacrifice to *Envy*, in suffering themselves, sometimes of purpose to be crost, and overborne in things, that do not much concerne them. Notwithstanding, so much is true; That the Carriage of Greatnesse, in a plaine and open manner (so it be without Arrogancy, and Vain glory) doth draw lesse *Envy*, than if it be in a more crafty, and cunning fashion. For in that course a Man doth but disavow Fortune; and seemeth to be conscious, of

of his owne want in worth; And doth but teach others to *Envy* him.

Lastly, to conclude this Part; As we said in the beginning, that the Act of *Envy*, had somewhat in it, of *Witchcraft*; so there is no other cure of *Envy*, but the cure of *Witchcraft*: And that is, to remove the *Lot* (as they call it) and to lay it upon another. For which purpose, the wiser Sort of great Persons, bring in ever upon the Stage some Body, upon whom to drive the *Envy*, that would come upon themselves; Sometimes upon Ministers, and Servants; Sometimes upon Colleagues & Associates; and the like, and for that turne, there are never wanting some Persons of violent and undertaking Natures, who so they may have Power, and Businesse, will take it at any Cost.

Now to speake of Publike *Envy*. There is yet some good in *Publique Envy*, whereas in *Private*, there is none. For *Publique Envy* is as an *Ostracisme*, that eclipseth Men when they grow too great. And therefore it is a Bridle also to Great Ones, to keepe them within Bounds.

This

This *Envy*, being in the Latine word *Invidia*, goeth in the Moderne languages by the name of *Discontentment*. Of which we shall speake in handling *Sedition*. It is a disease, in a State, like to *Infection*. For as *Infection*, spreadeth upon that, which is sound, and tainteth it; So when *Envy* is gotten once into a State, it traduceth even the best Actions thereof, and turneth them into an ill Odour. And therefore there is little won by intermingling of plausible Actions. For that doth argue, but a Weaknesse, and Feare of *Envy*, which hurteth so much the more, as it is likewise usuall in *Infections*; which if you feare them, you call them upon you.

This publicke *Envy*, seemeth to beat chiefly, upon principall Officers, or Ministers, rather than upon Kings and Estates themselves. But this is a sure Rule, that if the *Envy* upon the Minister, be great, when the cause of it in him, is small, or if the *Envy* be generall, in a manner, upon all the Ministers of an Estate; then the *Envy* (though hidden) is truly upon the State it selfe.

And

And so much of *Publike Envy* or *Discontentment*, and the difference thereof from *private Envy*, which was handled in the first place.

We will adde this, in generall, touching the Affection of *Envy*; that of all other Affections, it is the most importune, and continuall. For of other *Affections*, there is occasion given, but now and then: And therefore, as was well said, *Invidia festos dies non agit*. For it is ever working upon some, or other. And it is also noted, that *Love* and *Envy*, doe make a Man pine, which other affections doe not; because they are not so continuall. It is also the vilest affection, and the most depraved; For which cause, it is the proper Attribute of the Devill, who is called, *The Envious Man, that soweth tares amongst the wheat by night*. As it alwaies commeth to passe, that *Envy* worketh subtilly, and in the darke; And to the prejudice of good things, such as is the *Wheat*.

E

Of

Of Love.

X.



He Stage is more beholding
to *Love*, than the Life of Man.
For as to the Stage, *Love* is
even matter of Comedies, and
now and then of Tragedies :
But in Life it doth much mischief; Som-
times like a *Siren*; Sometimes like a *Fu-*
ry. You may observe, that amongst all the
great and worthy Persons, (whereof the
memory remaineth, either Ancient or
Recent) there is not One, that hath beene
transported to the mad degree of *Love* :
which shewes, that great Spirits, and
great Businesse, doe keep out this weake
Passion. You must except, nevertheless,
Marcus Antonius the halfe Partner of the
Empire of *Rome*; and *Appius Claudius* the
Decem-vir, and Law-giver : Wherof the
former, was indeed a voluptuous Man,
and

[after

and Inordinate ; but the ~~Latter~~, was an Austere, and wise Man : And therefore it seemes (though rarely) that *Love* can finde entrance, not onely into an open Heart ; but also into a Heart well fortified ; if watch be not well kept. It is a poore Saying of *Epicurus*; *Satis magnum Alter Alteri Theatrum sumus* : As if Man, made for the contemplation of Heaven, and all Noble objects, should doe nothing, but kneele before a little Idoll, and make himselfe subject, though not of the Mouth (as Beasts are) yet of the Eye, which was given him for higher Purposes. It is a strange Thing, to note the Excesse of this Passion ; And how it braves, the nature and value of Things, by this, that the Speaking in a perpetuall *Hyperbole*, is comely in nothing, but in *Love*. Neither is it meerely in the Phrase ; For whereas it hath beene well said, that the Arch-flatterer, with whom all the petty Flatterers have Intelligence, is a Mans Selfe ; Certainly, the *Lover* is more. For there was never Proud Man, thought so

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absurdly well of himselfe, as the *Lover* doth of the Person *loved*: And therefore it was well said; *That it is impossible to Love, and to be wise.* Neither doth this weakenesse appeare to others only, and not to the party *Loved*; But to the *Loved* most of all: except the *Love* be reciproque. For, it is a true Rule, that *Love* is ever rewarded, either with the Reciproque, or with an inward, and secret Contempt. By how much the more, Men ought to beware of this Passion, which loseth not only other things; but it selfe. As for the other losses, the Poets Relation, doth well figure them; That he that preferreth *Helena*, quitted the Gifts of *Juno*, and *Pallas*. For whosoever esteemeth too much of Amorous Affection, quitteth both *Riches*, and *Wisdom*. This Passion, hath his Flouds, in the very times of weaknesse; Which are, great *Prosperity*; and great *Adversitie*; though this Latter hath beene lesse observed. Both which times kindle *Love*, and make it more frequent, and therefore shew it

it to be the childe of Folly. They doe best, who if they cannot but admit *Love*, yet make it keep Quarter: And sever it wholly, from their serious Affaires, and Actions of life: For if it checke once with Businesse, it troubleth Mens fortunes, and maketh Men, that they can no waies be true, to their owne Ends. I know not how, but Martiall Men, are given to *Love*: I thinke it is, but as they are given to *Warre*; For *Perils*, commonly aske, to be paid in *Pleasures*. There is in Mans Nature a secret Inclination, and Motion towards *Love* of others; which if it be not spent, upon some one, or a few, doth naturally spread it selfe towards many; And maketh Men become Humane and Charitable; As it is seen sometime in Friars: Nuptiall *Love* maketh Mankind; Friendly *Love* perfecteth it; but wanton *Love* Corrupteth, and Imbalances it.

E 3

Of

Of Great Place.

XI.



Men in Great Place, are
 thrise Servants: Ser-
 vants of the Sovereigne
 or State; Servants of
 Fame; and Servants of
 Businesse. So as they have no Free-
 dome, neither in their Persons; nor in
 their actions; nor in their Times. It is
 a strange desire, to seeke power and to
 lose Liberty; Or to seeke Power over
 others, and to lose Power over a Mans
 Selfe. The Rising unto Place is La-
 borious; And by Paines Men come to
 greater paines; And it is sometimes
 base; And by Indignities, Men come
 to Dignities. The standing is slippery,
 and the Regresse, is either a downefall,
 or

or at least an Eclipse, which is a Melancholy Thing. *Cum non sis, qui fueris, non esse, cur velis vivere.* Nay, retire Men cannot when they would; neither will they, when it were Reason: But are impatient of privatenesse, even in Age, and Sickennesse, which require the Shadow: Like old Townsmen, that will be still sitting at their Street dore; though thereby they offer age to Scorne. Certainly Great Persons, had need to borrow other Mens Opinions; to thinke themselves happy; For if they judge by their owne Feeling, they cannot finde it: But if they thinke with themselves, what other Men thinke of them, and that other Men would faine be as they are, then they are happy, as it were by report; When perhaps they finde the contrary within. For they are the first, that finde their owne Griefes; though they be the last, that finde their owne Faults. Certainly, Men in Great Fortunes, are strangers to themselves, and while they are in the puffle of Businesse, they have

no time to mend their Health, either of
 Body or Minde. *Illi Maris granis incubat,
 qui notus nimis omnibus, ignotus moritur sibi.*
 In Place. There is Licence to do Good,
 and Evill; whereof the latter is a Curse;
 For in Evill, the Best condition is, not
 to Will; The Second not to Can. But
 Power to doe good is the true and
 lawfull End of Aspiring. For good
 Thoughts (though God accept them,)
 yet towards men, are little better than
 good Dreames; Except they be put in
 Act; And that cannot be without Pow-
 er, and Place; As the Vantage, and Com-
 manding Ground, Merit, and Good
 Works is the End of Mans Motion; And
 Conscience of the same, is the Accom-
 plishment of Mans Rest. For if a Man
 can be Partaker of Gods Theater; he
 shall likewise be Partaker of Gods Rest.
*Et conversus Deus, ut aspiceret Opera, qua
 fecerunt manus sue, vidit quod omnia essent
 bona nimis;* And then the Sabbath. In the
 Discharge of the Place, set before thee
 the best Examples; For Imitation, is a
 Globe

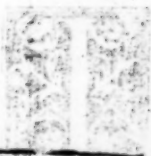
Globe of Precepts. And after a time, set before thee thine owne Example; And examine thy selfe strictly whether thou didst nor best at first. Neglect not also the Examples of these, that have carried themselves ill, in the same *Place*: Not to set off thy selfe by taxing their Memory; but to direct thy selfe, what to avoid. Reforme therefore, without Bravery, or Scandall, of former Times, and Persons; but yet set it downe, to thy selfe, as well to create good Presidents, as to follow them. Reduce things, to the first Institution, and observe, wherein, and how, they have degenerate; but yet take Counsell of both Times; Of the Ancienter Time what is best; and of the Latter Time, what is fittest. Seeke to make thy Course Regular; that Men may know before hand, what they may expect: But be not too positive, and peremptorie; And expresse thy selfe well, when thou digressest from thy Rule. Preserve the Right of thy *Place*; but stirre not questions of Jurisdiction: And rather

ther assume thy Right, in Silence, and *de facto*, than voice it with Claimes, and Challenges. Preserve likewise, The Rights of Inferiour *Places*; And thinke it more Honour to direct in chiefe, than to be busie in all. Embrace, and invite Helps, and Advices, touching the Execution of thy place: And do not drive away such, as bring thee Information, as Medlers; but accept of them in good part. The vices of *Autority* are chiefly, *Delates*; *Corruption*; *Roughnesse*; and *Facillitie*. For *Delates*; Give easie access; Keepe Times appointed; Go through with that which is in hand; And interlace not businesse, but of necessity. For *Corruption*; Doe not onely binde thine own Hands, or thy Servants hands, from taking; but binde the hands, of *Sutours* also from offering. For Integrity used doth the one; but Integrity professed, and with a manifest detestation of Bribery, doth the other. And avoid not onely the Fault, but the Suspicion. Who-soever is found variable, and changeth
mani-

manifestly, without manifest Cause, gi-
 veth suspicion of *Corruption*. There-
 fore, alwaies, when thou changeſt thine
 Opinion, or Courſe, profeſſe it plainly,
 and declare it, together with the Rea-
 ſons, that move thee to change; And doe
 not thinke to ſteale it. A Servant, or a
 Favourite if he be inward, and no other
 apparant Cause of Esteeme, is common-
 ly thought but a By-way, to cloſe *Cor-
 ruption*. For *Roughneſſe*, It is a needleſſe
 cauſe of *Diſcontent*; *Severity* breedeth
 Feare, but *Roughneſſe* breedeth Hate. E-
 ven Reprooves from Authority ought to
 be Grave, and not Taunting. As for
Facilitie: It is worſe than Bribery. For
Bribes come but now and then; But if
 Imporunity, or Idle Reſpects head a
 Man, he ſhall never be without. As *Sal-
 lomon* ſaith; *To reſpect Perſons, is not good*;
For ſuch a Man will tranſgreſſe for a peece
of Bread. It is moſt true, that was anci-
 ently ſpoken; *A place ſheweth the Man*.
 And it ſheweth ſome to the better, and
 ſome to the worſe: *Omnium conſenſus*;

capax Imperii; nisi antea fecerit; saith Tacitus of Galba: but of Vespasian he saith; *Solus Imperantium Vespasianus mutatus in melius.* Though the one was meant of Sufficiencie; the other of Manners and Affection. It is an assured Signe, of a worthy and generous Spirit, whom Honour amends. For Honour is, or should be, the Place of Vertue; And as in Nature, Things move violently to their place, and calmly in their Place: So Vertue in Ambition is violent, in Authority settled and calme. All rising to Great Place, is by a winding Staire: And if there be Factions, it is good, to side a Mans selfe, whilest he is in the Rising; and to ballance Himselfe, when he is placed: Use the Memory of thy Predecessour fairely, and tenderly; For if thou dost not, It is a Debt, will sure be payd, when thou art gone. If thou have Colleagues, respect them, and rather call them, when they looke not for it, than exclude them, when they have reason to looke to be called. Be not

too sensible, or too remembring, of thy
Place, in Conversation, and private An-
swers to Suitors ; But let it rather be
said ; *When he sits in Place, he is another
Man.*



Of

Of Boldnesse.

XII.



IT is a triviall Grammer Schoole Text, but yet worthy a wise *Mans* Consideration. Question was asked of *Demosthenes* ; *What was the Chiefe part of an Oratour* ? He answered, *Action* ; what next ? *Action* ; what next againe ? *Action* ; He said it, that knew it best ; And had by nature, himselfe, no Advantage, in that he commended. A strange Thing, that that Part of an Oratour, which is but superficiall and rather the vertue of a Player, should be placed so high, above those other Noble Parts, of *Invention*, *Elocution*, and the rest : Nay almost alone, as if it were All in All. But the Reason is plaine. There is in Humane Nature, generally, more of the Foole, than of the Wise ; And there-

therefore those faculties, by which the Foolish part of Mens Minds is taken, are most potent. Wonderfull like is the Case of *Boldnesse*, in Civill Businesse; what first? *Boldnesse*; What Second, and Third? *Baldnesse*. And yet *Boldnesse* is a Child of Ignorance, and Basenesse, farre inferiour to other Parts. But nevertheless, it doth fascinate, and binde hand and foot, those, that are either shallow in judgement; or weake in Courage, which are the greatest Part; Yea, and prevaileth with Wise Men, at weake times. Therefore, we see it hath done wonders, in Popular States; but with Senates and Princes lesse; And more ever upon the the first entrance of *Bold Persons* into Action, than soone after; For *Boldnesse* is an ill keeper of Promise. Surely, as there are *Mountebanques* for the Naturall Body; So are there *Mountebanques* for the Politike Body: Men that undertake great cures; And perhaps have bin Lucky in two or three Experiments, but want the Grounds of Science; and therefore cannot

cannot hold out. Nay you shall see a *Bold Fellow*, many times, doe *Mahomet's* Miracle. *Mahomet* made the People beleieve that he would call an Hill to him ; And from the Top of it, offer up his Praiers, for the Observers of his Law. The People assembled ; *Mahomet* called the Hill to come to him, againe and againe ; And when the Hill stood still, he was never a whit abashed, but said ; *If the Hill will not come to Mahomet, Mahomet will go to the Hill.* So these Men, when they have promised great Matters, and failed most shamefully, yet (if they have the perfection of *Boldnesse*) they will but slight it over, and make a turne, and no more adoe. Certainly, to Men of great Judgement, *Bold Persons*, are a Sport to behold ; Nay and to the Vulgar also, *Boldnesse* hath somewhat of the Ridiculous. For if Absurdity be the Subject of Laughter, doubt you not, but great *Boldnesse* is seldome without some Absurdity. Especially, it is a Sport to see, when a *Bold Fellow* is out of Countenance ; For that puts his Face, into a most

most Shrunkē, and wooden Posture ;
As needs it must ; For in Bashfulness, the
Spirits doe a little go and come ; but with
Bold Men, upon like occasion, they stand
at a stay ; Like a Stale at Chesse, where it is
no Mate, but yet the Game cannot stirre.
But this last, were fitter for a Satyre, than
for a serious Observation. This is well to
be weighed ; That *Boldnesse* is ever blind :
For it seeth not dangers, and Inconveni-
ences. Therefore it is ill in Counsell, good
in Execution : So that the right Use of
Bold persons is, that they never Com-
mand in Chiefe, but be Seconds, and un-
der the Direction of others. For in Coun-
sell, it is good to see dangers ; And in Exe-
cution, not to see them, except they be ve-
ry great.

F **O**

Of Goodnesse

And

Goodnesse of Nature.

XIII.



Take *Goodnesse* in this Sense, the affecting of the Weale of Men, which is that the Grecians call *Philanthropia*; And the word *Humanitie* (as it is used) is a little too light, to expresse it. *Goodnesse* I call the Habit, and *Goodnesse of Nature* the Inclination. This of all Vertues, and Dignities of the Minde, is the greatest; being the Character of the Deitie; And without it, Man is a Busie, Mischievous, Wretched Thing; No better than a Kinde of Vermine. *Goodnesse* answers to the *Theological* *Vertue* *Charity*, and admits no excesse, but

Errour.

Error. The desire of power in Excesse, caused the Angels to fall ; The desire of Knowledge in excesse, caused Man to fall ; But in *Charity*, there is no Excesse ; Neither can Angell, or Man, come in danger by it. The Inclination to *Goodnesse*, is imprinted deeply in the Nature of Man : In so much, that if it issue not towards Men, it will take unto Other Living Creatures ; As it is seen in the Turks, a Cruell People, who neverthelesse, are kinde to Beasts, and give Almes to Dogs, and Birds ; In so much, as *Busbechius* reporteth ; A Christian Boy in *Constantinople*, had like to have been stoned, for gagging, in a waggishnesse, a long Billed Fowle. Errours, indeed, in this vertue of *Goodnesse*, or *Charity*, may be committed. The *Italians* have an ungracious Proverb ; *Tanto buon che val niente* : So good that be is good for nothing. And one of the Doctors of *Italy*, *Nicholas Macchiavel*, had the confidence to put in writing, almost in plaine termes : *That the Christian Faith, had given up Good Men, in prey, to those,*

That are Tyrannicall, and unjust. Which he spake, because indeed there was never Law, or Sect, or Opinion, did so much magnifie Goodnesse, as the Christian Religion doth: Therefore to avoid the Scandall, and the Danger both; it is good to take knowledge, of the Errours, of an Habit, so excellent. Seeke the Good of other Men, but be not in bondage, to their Faces or Fancies; For that is but Facility, or Softnesse; Which taketh an honest Minde Prisoner. Neither give thou *Aesops* Coeke a Gemme, who would be better pleased, and happier, if he had had a Barly Corne. The Example of God teacheth the Lesson truly: *He sendeth his Raine, and maketh his Sunne to shine, upon the Just and Unjust;* But hee doth not raine Wealth, nor shine Honour, and Vertues, upon Men equally. Common Benefits, are to be communicated with all; But peculiar Benefits with choice. And beware, how in making the Portraiture, thou breakest the Pattern; For Divinitie maketh the love of our Selves

the

the Patterne ; The Love of our Neighbours but the Portraiture. *Sell all thou hast, and give it to the poore, and follow me :* But sell not all thou hast, except thou come, and follow me ; That is, except thou have a Vocation, wherein thou maist doe as much good, with little meanes as with great : For otherwise, in feeding the Streames, thou driest the Fountaine. Neither is there only a *Habit of Goodnesse*, directed by Right Reason ; but there is, in some Men, even in Nature, a Disposition towards it : As on the other side, there is a Naturall Malignitie. For there be, that in their Nature, doe not affect the Good of Others. The lighter Sort of Malignitie, turneth but to a Crofnesse, or Frowardnesse, or Aptnesse to oppose, or Difficilnesse, or the like ; but the deeper Sort, to Envie and meere Mischiefe. Such Men, in other Mens Calamities, are, as it were, in season, and are ever on the loading Part ; Not so good as the Dogs, that licked *Lazarus* Sores, but like Flies, that are still buzzing, upon

any Thing that is raw; *Misanthropi*, that make it their Practise, to bring Men, to the Bough; And yet have never a Tree, for the purpose, in their Gardens, as *Timon* had: Such Dispositions, are the very Errors of Humane Nature: And yet they are the fittest Timber, to make great Politiques of: Like to knee Timber, that is good for Ships, that are ordained, to be tossed; But not for Building houses, that shall stand firme. The Parts and Signes of *Goodnesse* are many. If a Man be Gracious and Courteous to Strangers, it shewes, he is a Citizen of the World; And that his Heart, is no Island, cut off from other Lands; But a Continent, that joynes to them. If he be Compassionate, towards the Afflictions of others, it shewes that his Heart is like the noble Tree, that is wounded it selfe, when it gives the Balme. If he easily Pardons and Remits Offences, it shewes, that his Mind is planted above Injuries; So that he cannot be shot. If he be Thankfull for small Benefits, it shewes, that he weighs Mens Minds,

Minds, and not their Trash. But above all, if he have *S. Pauls* Perfection, that he would wish to be an *Anathema* from *Christ*, for the Salvation of his Brethren, it shewes much of a Divine Nature, and a kind of Conformity with *Christ* himselfe.

F 4 Of

Of Nobilitie.

XIII.



WE will speake of *Nobilitie*, first as a *Portion* of an *Estate*; Then as a *Condition* of *Particular Persons*. A *Monarchy*, where there is no *Nobility*, at all, is ever a pure, and absolute *Tyranny*; As that of the *Turks*. For *Nobilitie* attempters *Soveraignty*, and drawes the Eyes of the People, somewhat aside from the *Line Royall*. But for *Democracies*, they need it not; And they are commonly, more quiet, and lesse subject to *Sedition*, than where there are *Stirps of Nobles*. For Mens Eyes are upon the *Businesse*, and not upon the *Persons*; Or if upon the *Persons*, it is for the *Businesse* sake, as fittest, and not for *Flags* and *Pedegree*. We see the *Switzers* last well, notwithstanding their *Diversitie*

of

of Religion, and of Cantons. For Utility is their Bond, and not respects. The united Provinces of the Low Countries, in their Government, excell: For where there is an Equality, the Consultations are more indifferent, and the payments and Tributes more cheerefull. A great and Potent *Nobilitie* addeth Majesty to a Monarch, but diminisheth Power; And putteth Life and Spirit into the People, but presseth their Fortune. It is well, when *Nobles* are not too great for Sovereignty, nor for Justice; And yet maintained in that height, as the Insolency of Inferiours, may be broken upon them, before it come on too fast upon the Majesty of Kings. A Numerous *Nobilitie*, causeth Poverty, and Inconvenience in a State: For it is a Surcharge of Expence; And besides, it being of Necessity, that many of the Nobility, fall in Time to be weake in Fortune, it maketh a kinde of Disproportion, betweene Honour and Meanes.

As for *Nobilitie* in *Particular Persons*;

It

It is a Reverend Thing, to see an Ancient Castle, or Building not in decay ; Or to see a faire Timber Tree, sound and perfect : How much more, to behold an Ancient *Noble Family*, which hath stood against the Waves and weathers of Time. For new *Nobilitie* is but the Act of Power ; But Ancient *Nobilitie* is the Act of Time. Those that are first raised to *Nobility*, are commonly more Vertuous, but lesse Innocent, than their Descendants ; For there is, rarely, any Rising, but by a Commixture, of Good and Evill Arts. But it is Reason, the Memory of their vertues, remaine to their Posterity ; And their Faults die with themselves. *Nobilitie* of *Birth*, Commonly abateth Industry ; And he that is not Industrious, envieth him, that is. Besides, *Noble Persons*, cannot goe much higher ; And he that standeth at a stay, when others rise, can hardly avoid Motions of Envie. On the other side, *Nobilitie* extinguisheth, the Passive Envie, from others towards them ; Because they are
in

in possession of Honour. Certainly Kings,
that have able Men of their *Nobility*,
shall find ease in imploying them; And
a better Slide into their Businesse: For
People naturally bend to them, as borne
in some sort to Command.

XX



Of

Of Seditions,

And

Troubles.

XV.



*S*epbeards of People, had need know the *Kalenders* of *Tempests* in *State*; which are commonly greatest, when Things grow to Equality; As naturall *Tempests* are greatest about the *Aequinoctia*. And as there are certaine hollow Blasts of Winde, and secret Swellings of Seas, before a *Tempest*, so are there in *States* :

— *Ille etiam cecos instare Tumultus
Sape monet, Fraudesque & operta tumescere Bella.*

Libels, and Licentious Discourses against the *State*, when they are frequent and open; And in like sort, false *Newes*, often running up and downe, to the disadvantage

advantage of the State, and hastily embraced; are amongst the Signes of Troubles. Virgil giving the Pedegree of Fame, saith, *She was sister to the Giants.*

*Illam Terra Parens ira irritata Deorum,
Extremam (ut perhibent) Cao Encela
doque sororem*

Progeniit. —

As if *Fames* were the Reliques of *Seditions* past; But they are no lesse, indeed, the preludes of *Seditions* to come. Howsoever he noteth it right, that *Seditions Tumults*, and *Seditious Fames*, differ no more, but as Brother and Sister, Masculine and Feminine; Especially, if it come to that, that the best Actions of a State, and the most plausible, and which ought to giue greatest contentment, are taken in ill Sense, and traduced: For that shewes the envy great, as *Tacitus* saith; *Conflata magna Invidia, seu bene, seu male, gesta premunt.* Neither doth it follow, that because these *Fames*, are a signe of *Troubles*, that the suppressing of them, with too much Severity, should be a Remedy of *Troubles*. For the

the Despising of them, many times, checks them best; And the Going about to stop them, doth but make a wonder Long-lived. Also that kinde of Obedience, which *Tacitus* speaketh of, is to be held suspected; *Erant in officio, sed tamen qui mallent mandata Imperantium interpretari, quàm exequi*; Disputing, Excusing, Cavilling upon Mandates and Directions, is a kind of shaking off the yoke, and Assay of disobedience; Especially, if in those disputings, they which are for the direction, speake fearefully, and tenderly; And those that are against it, audaciousl.

Also, as *Macciarvel* noteth well; when Princes, that ought to be Common Parents, make themselves as a Party, and leane to a side, it is a Boat that is overthrowen, by uneven weight, on the one Side; As was well seen, in the time of *Henry* the third of *France*: For first, himselfe entred League for the Extirpation of the *Heresants*; and presently after, the same League was turned upon Himselfe. For when the Authority of Princes, is made
but

but an Accessary to a Cause; And that there be other Bands, that tie faster, than the Band of Sovereignty, Kings begin to be put almost out of Possession.

Also, when Discords, and Quarrells, and Factions, are carried openly, and audaciously; it is a Signe, the Reverence of Government is lost. For the Motions of the greatest persons, in a Government, ought to be, as the Motions of the Planets, under *Primum Mobilo*, (according to the old Opinion:) which is; That every of them, is carried swiftly by the Highest Motion, and softly in their owne Motion. And therefore, when great Ones, in their owne particular Motion, move violently, and, as *Tacitus* expresseth it well, *Liberius quàm ut Imperantium meminissent*; It is a Signe, the Orbs are out of Frame. For Reverence is that, wherewith Princes are girt from God; Who threatneth the dissolving thereof; *Solvam cingula Regum*.

So when any of the foure Pillars of Government, are mainely shaken, or weakned,

weakned (which are *Religion, Justice, Counsell, and Treasure,*) Men had need to pray for Faire Weather. But let us passe from this Part of predictions, (Concerning which, neverthelesse, more light may be taken, from that which followeth,) And let us speake first of the *Materials of Seditions*; Then of the *Motives* of them; And thirdly of the *Remedies*.

Concerning the *Materials of Seditions*. It is a Thing well to be considered: For the surest way to prevent *Seditions*, (if the Times do beare it,) is to take away the *Matter* of them. For if there be Fuell prepared, it is hard to tell whence the Sparke shall come, that shall set it on Fire. The *Matter of Seditions* is of two kindes; *Much Poverty* and *Much Discontentment*. It is certain, so many *Overthrowne Estates*, so many *Votes for Troubles*. *Lucan* noteth well the *State of Rome*, before the *Civill Warre*.

Hinc Usura vorax, rapidumque in tempore Fenus.

Hinc

Hinc concussa Fides, & multis utile Bellum.

This same *Multis utile Bellum*, is an assured and infallible Signe, of a State, disposed to *Seditions*, and *Troubles*. And if this *Poverty*, and Broken Estate, in the better Sort, be joyned with a want and Necessity, in the meane People, the danger is imminent, and great. For the *Rebels* of the Belly are the worst. As for *Discontentments*, they are in the Politique Body, like to Humours in the Naturall, which are apt to gather a preternaturall Heat, and to Enflame. And let no Prince measure the Danger of them, by this; whether they be Just, or Unjust? For that were to imagine People to be too reasonable; who doe often spurne at their owne Good: Nor yet by this, whether the Griefes, whereupon they rise, be in fact, great or small: For they are the most dangerous *Discontentments*, where the Feare is greater than the feeling. *Dolendi Modus, Timendi non item.* Besides, in great Oppressions, the same Things, that provoke the Patience, doe withall mate the

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Courage:

Courage: But in Feares it is not so. Neither let any Prince, or State, be secure concerning *Discontentments*, because they have been often, or have been long, and yet no Perill hath ensued; For as it is true, that every Vapor, or Fume, doth not turne into a Storme; So it is, neverthelesse true, that Stormes, though they blow over divers times, yet may fall at last; And as the Spanish Proverbe noteth well; *The cord breaketh at the last by the weakest pull.*

The *Causes* and *Motions* of *Seditions* are, *Innovation* in Religion; *Taxes*; *Alteration* of *Laxes* and *Customes*; *Breaking* of *priviledges*; *Generall Oppression*; *Advancement* of *unworthy persons*; *Strangers*; *Dearth*s; *Disbanded Souldiers*; *Factions* grown *desperate*. And what soever in offending People, joyneth and knitteth them, in a Common Cause.

For the *Remedies*; There may be some generall Preservatives, whereof we will speake; As for the just Cure, it must answer to the Particular Disease: And so be left to Counsell; rather than Rule.

The first *Remedy* or prevention, is to
remove

remove by all meanes possible, that *materiall Cause of Sedition*, wherof we speake; which is *Want and Poverty* in the *Estate*. To which purpose, serveth the Opening, and well Ballancing of Trade; The Cherishing of Manufactures; the Banishing of Idlenesse; the Repressing of waste and Excesse by Sumptuary Lawes; the Improvement and Husbanding of the Soyle; the Regulating of Prices of things vendible; The Moderating of Taxes and Tributes; And the like. Generally, it is to be foreseene, that the Population of a Kingdome (especially if it be not mowen downe by warres) doe not exceed, the Stock of the Kingdome, which should maintaine them. Neither is the Population, to be reckoned, onely by number: For a smaller Number, that spend more, and earne lesse, doe weare out an Estate, sooner that a greater Number, that live lower, and gather more. Therefore the Multipling of Nobilitie, and other Degrees of Qualitie, in an over Proportion, to the Common People, doth speedily

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bring

bring a State to Necessity : And so doth likewise an overgrown Clergie; For they bring nothing to the Stocke; And in like manner, when more are bred Schollers, than Preferments can take off.

It is likewise to be remembred, that for as much as the increase of any Estate, must be upon the Forrainer, (for whatsoever is some where gotten, is some where lost) There be but three Things, which one Nation selleth unto another; The *Commoditie* as Nature yeeldeth it; The *Manufacture*; and the *Vislure* or *Carriage*. So that if these three wheelles goe, Wealth will flow as in a Spring tide. And it commeth many times to passe, that *Materia* *superabit Opus*; That the Worke, and Carriage, is more worth, than the Materiall, and enricheth a State more; As is notably seene in the *Low-Country-men*, who have the best Mines, above ground, in the World.

Above all things, good Policie, is to be used, that the Treasure and Moneyes, in a State, be not gathered into few Hands.

For

For otherwise, a State may have a great Stock, and yet starve. And Money is like Mucke, not good except it be spread. This is done, chiefly, by suppressing, or at the least, keeping a strait Hand, upon the Devouring Trades of Usury, Ingrossing, great Pasturages, and the like.

For removing *Discontentments*, or at least the danger of them; There is in every State (as we know) two Portions of Subjects, The Noblesse, and the *Commonaltie*. When one of these is *Discontent*, the danger is not great; For Common People, are of slow Motion, if they be not excited, by the Greater Sort; And the Greater Sort are of small strength, except the Multitude, be apt and ready, to move of themselves. Then is the danger, when the Greater Sort doe but wait for the Troubling of the waters, amongst the Meaner, that then they may declare themselves. The Poets saigne, that the rest of the Gods, would have bound *Jupiter*; which he hearing of, by the Counsell of *Pallas*, sent for *Briarius*, with his hundred

Hands, to come in to his Aid. An Embleme no doubt, to shew, how safe it is for Monarchs, to make sure of the good Will of Common People.

To give moderate Liberty, for Griefes, and *Discontentments* to evaporate, (so it be without too great Insolency or Bravery) is a safe Way. For he that turneth the Humors backe, and maketh the Wound bleed inwards, endangereth maligne Ulcers, and pernicious Impostumations.

The Part of *Epimetheus*, might well become *Prometheus*, in the case of *Discontentments*, For there is not a better provision against them: *Epimetheus*, when Griefes and Evils flew abroad, at last shut the lid, and kept Hope in the Bortome of the Vessel. Certainly, the Politique and Artificiall Nourishing, and Entertaining of Hopes, and Carrying Men from Hopes to Hopes; is one of the best Antidotes, against the Poyson of *Discontentments*. And it is a certaine Signe, of a wise Government, and Proceeding, when it can hold Mens hearts by Hopes, when it can-

not by Satisfaction: And when it can handle things, in such manner, as no Evill shall appeare so peremptory, but that it hath some Out-let of Hope: Which is the lesse hard to do, because both particular Persons, and Factions, are apt enough to flatter themselves, or at least to brave that, which they beleve not.

Also, the Foresight, and Prevention, that there be no likely or fit Head, whereunto *Discontented Persons* may resort, and under whom they may joyne, is a knowne, but an excellent point of Caution. I understand a fit Head, to be one, that hath Greatnesse, and Reputation; That hath Confidence with the *Discontented Party*; and upon whom they turne their Eyes: And that is thought *Discontented* in his owne particular; which kind of Persons, are either to be wonne, and reconciled to the State, and that in a fast and true manner; Or to be fronted, with some other, of the same Party, that may oppose them, and so divide the reputation. Generally, the Dividing and Breaking of all
T G 4 Factions,

Factions, and Combinations that are ad-
verse to the State, and setting them at di-
stance, or at least distrust amongst them-
selves; is not one of the worst Remedies.
For it is a desperate Cure, of those, that
hold with the Proceeding of the State, be-
full of Discord and Faction; And those
that are against it, be united and united.

I have noted, that some witty and
sharpe Speeches, which have fallen from
Princes, have given fire to Seditions. *Ca-*
sar did himself infinite Hurt; in that
Speech; *Sylla ne sive Literas, non potuit*
discre. For it did, laterly, cut off that
Hope, which Men had entertained, that
he would, at one time or other, give over
his Dictatorship. *Galba* undid himselfe
by that Speech; *Lygo is se Militum; non*
emb. For it put the Souldiers, out of
Hope, of the Donative. *Probus* like-
wise, by that Speech; *Si visere, non*
opus est amplius Romano Imperio militibus.
A Speech of great Despaire, for the Soul-
diers. And many the like. Surely, Princes
had need, in tender Matter, and Ticklish

Times

Times, to beware what they say ; Especially in these short Speeches, which flie abroad like Darts, and are thought to be shot out of their secret Intentions. For as for large Discourses, they are flat Things and not so much noted.

Lastly, let Princes, against all Events, not be without some Great Person, one, or rather more, of Military Valour neere unto the, for the Repressing of *Seditions*, in their beginnings. For without that, there useth to be more tripidation in Court, upon the first Breaking out of *Troubles*, than were fit. And the State runneth the danger of that, which Tacitus saith ; *Atque in Habitum animorum fuit, ut pessimum facinus auderetur* Punks, Plures uellent, Omnes parerentur. But let such Military Persons, be Assured, and well rewarded of, rather than factions, and Popular ; Holding also good Correspondence, with the other Great Men in the State ; Or else the Remedy is worse than the Disease, to have ; whome I or yll about flum si possit et aliquid, sed 2. and now ye. Of flom

Of Atheisme.

XVI.

IHA D rather beleeve all the Fables in the *Legend*, and the *Talmud*, and the *Alcoran*, than that this universall Frame, is without a Minde. And therefore, God never wrought Miracle, to convince *Atheisme*, because his Ordinary Works convince it. It is true that a little Philosophy inclineth Mans minde to *Atheisme*; But depth in Philosophy, bringeth Mens Minds about to *Religion*: For while the Minde of Man, looketh upon Second Causes Scattered, it may sometimes rest in them, and goe no further: But when it beholdeth, the Chaine of them Confederated and Linked together, it must needs fly to *Providence*, and *Divine*. Nay even that *Schoole*, which is most

most accused of *Atheisme*; doth most demonstrate Religion; That is, the Schoole of *Leucippus*, and *Democritus*, and *Epicurus*. For it is a thousand times more Credible, that foure Mutable Elements, and one Immutable First Essence, ducly and Eternally placed, need no God; than that an Army of Infinite small Portions, or seeds unplaced, should have produced this Order, and Beauty, without a Divine Marshall. The Scripture saith; *The Foole hath said in his Heart, There is no God*: It is not said; *The Foole hath thought in his Heart*: So as, he rather saith it by rote to himselfe, as that he would have, than that he can throughly beleieve it, or be perswaded of it. For none deny there is a God; but those, for whom it maketh, that there were no God. It appeareth in nothing more, that *Atheisme* is rather in the Lip, than in the Heart of Man; than by this; That *Atheists* will ever be talking of that their Opinion, as if they fainted in it, within themselves, and would be glad to be strengthened, by the Consent of others:

thers : Nay more, you shall have *Atheists* strive to get *Disciples*, as it fareth with other Sects. And, which is most of all, you shall have of them, that will suffer for *Atheisme*, and not recant; Whereas; if they did truly thinke, that there were no such Thing as *God*, why should they trouble themselves? *Epicurus* is charged, that he did but dissemble, for his credits sake, when he affirmed; There were *Blessed Natures*, but such as enjoyed themselves without having respect to the Government of the World. Wherein, they say, he did temporize; though in secret, he thought, there was no *God*. But certainly, he is traduced; For his Words are Noble and Divine; *Nem Deos vulgi negare profanum; sed vulgi Opiniones Deis applicare profanum*. *Plato* could have said no more. And although, he had the Confidence, to deny the *Administration*, he had not the Power to deny the *Nature*. The *Indians* of the *West*, have names for their particular *Gods*, though they have no name for *God*; As if the *Heathens*, should have

have had the Names *Jupiter, Apollo, Mars,* &c. But not the Word, *Dæus*: which shewes that even those Barbarous People, have the Notion, though they have not the Latitude and extent of it. So that against *Atheists*, the very Savages take part, with the very subtillest Philosophers. The Contemplative *Atheist* is rare; A *Diagoras*, a *Bion*; a *Lucian* perhaps, and some others; And yet they seeme to be more than they are; for that, all that Impugne a received *Religion*, or *Superstition*, are by the adverse Part, branded with the Name of *Atheists*. But the great *Atheists*, indeed, are *Hypocrites*; which are ever Handling Holy Things, but without feeling. So as they must needs be cauterized in the End. The *Causis* of *Atheisme* are; *Divisions* in *Religion*, if they be many: For any one maine Division, addeth Zeale to both Sides; But many Divisions introduce *Atheisme*. Another is, *Scandall* of *Priests*; When it is come to that, which *S. Bernard* saith, *Non est jam dicere, ut Populus, sic Sacerdos: quia nec sic Populus, ut Sacerdos.*

A third

A third is, *Custom of Profane Scoffing in Holy Masters*, which doth, by little and little, deface the Reverence of Religion. And lastly, *Learned Times*, specially with Peace, and Prosperity : For troubles and Adversities doe more bow Mens Mindes to Religion. They that deny a God, destroy Mans Nobility : For certainly, Man is of Kinne to the Beasts, by his body ; And if he be not of Kinne to God, by his Spirit, he is a Base and Ignoble Creature. It destroys likewise Magnanimity, and the Raising of Humane Nature : For take an Example of a Dog ; And marke what a Generosity, and Courage he will put on, when he findes himselfe maintained, by a Man ; who to him is in stead of a God, or *Melior natura* : which courage is manifestly such, as that Creature, without that Confidence, of a better Nature, than his owne, could never attaine. So Man, when he resteth and assureth himselfe, upon divine Protection, and Favour, gathereth a Force and Faith ; which Humane Nature in it selfe, could not obtaine. Therefore,

as

as *Atheisme* is in all respects hatefull, so in this, that it depriveth humane Nature, of the Meanes, to exalt it selfe above Humane Frailty. As it is in particuler Persons, so it is in Nations : Never was there such a State for Magnanimity, as *Rome* : Of this State heare what *Cicero* saith ; *Quam volumus, licet, patres conscripti, nos amemus, tamen nec numero Hispanos, nec robore Gallos ; nec calliditate Pannos, nec artibus Gracos ; nec deniq; hoc ipso bujus Gentis & Terræ domesticonativoq; sensu Italos ipsos & Latinos ; sed Pietate, ac Religione, atque hac unâ Sapientiâ, quod Deorum Immortalium Numine, omnia regi, gubernariq; perspeximus, omnes Gentes Nationesque superavimus.*

Of

Of Superstition.

XVII.

IT were better to have no Opinion of God at all, than such an Opinion as is unworthy of him: For the one is Unbeleefe, the other is Contumely: And certainly *Superstition* is the Reproach of the Deity. *Plutarch* saith well to that purpose: Surely (saith he) I had rather, a great deale, Men should say there was no such Man at all, as *Plutarch*, than that they should say, that there was one *Plutarch*, that would eat his Children, as soone as they were borne; As the Poets speake of *Saturne*. And, as the Contumely is greater towards God, so the Danger is greater towards Men. *Atheisme* leaves a Man to Sense; to Philosophy; to Naturall Piety; to Lawes; to Reputation; All which may be

be Guides to an outward Morall vertue, though *Religion* were not ; But *Superstition* dismounts all these, and erecteth an absolute Monarchy in the Mindes of Men. Therefore *Atheisme* did never perturb *States*; For it makes Men wary of themselves, as looking no further: And we see the times inclined to *Atheisme* (as the Time of *Augustus Caesar*) were civill times. But *Superstition* hath beene the Confusion of Many *States* ; And bringeth in a new *Primum Mobile*, that ravisheth all the Spheares of Government. The Master of *Superstition* is the People; And in all *Superstition*, Wise Men follow Fooles; And Arguments are fitted to Practise, in a reversed Order. It was gravely said, by some of the Prelates, in the *Counsell of Trent*, where the doctrine of the Schoolemen bare great Sway; *That the Schoolemen were like Astronomers, which did feigne Eccentricks and Epicycles, and such Engines of Orbs, to save the Phenomena; though they knew, there were no such Things*: And in like manner, that the Schoolemen had framed a Num-

ber of subtile and intricate *Axiomes*, and *Theorems*, to save the practice of the Church. The *Causes* of *Superstition* are; Pleasing and sensuall Rites and Ceremonies: Excesse of Ontward and Pharisaicall Holinesse: Over great Reverence of Traditions, which cannot but load the Church: The Stratagems of Prelates for their owne Ambition and Lucre: The Favouring too much of Good Intentions which openeth the Gate to Conceits and Novelties: The taking an Aime at divine Matters by Humane, which cannot but breed mixture of Imaginations: And lastly, Barbarous Times, Especially joyned with Calamities and Disasters. *Superstition*, without a vaile, is a deformed Thing: For, as it addeth deformity to an Ape, to be so like a Man; So the Similitude of *Superstition* to *Religion*, makes it the more deformed. And as wholesome Meat corrupteth to little Wormes; So good Formes and Orders, corrupt into a Number of petty Observances. There is a *Superstition*, in avoiding *Superstition*; when

when men thinke to doe best, if they goe furthest from the *Superstition* formerly received: Therefore, Care would be had, that (as it fareth in ill Purgings) the good be not taken away, with the Bad, which commonly is done, when the People is the Reformer.

H 2

Of

Of Travaile.

XVIII.



Travaile, in the younger Sort, is a Part of Education; In the Elder, a Part of Experience. He that *Travell*eth into a Country, before he hath some Entrance into the Language, goeth to *Schoole* and not to *Travaile*. That Young men travaile under some Tutor, or grave Servant; I allow well; So that he be such a one, that hath the Language, and hath been in the Country before; whereby he may be able to tell them, what Things are worthy to be seene in the Country where they goe; what Acquaintances they are to seeke; What Exercises or Discipline the Place yeeldeth. For else young Men shall goe hooded, and looke abroad little. It is a strange Thing, that in Sea-voyages, where there is nothing to be

be seene, but Sky and Sea, men should make Diaries; But in *Land-Travaile*, wherein so much is to be observed, for the most part, they omit it; As if Chance, were fitter to be registred, than Observation. Let Diaries, therefore, be brought in use. The Things to be seen and observed are; The Courts of Princes, specially when they give Audience to Ambassadors: The Courts of Justice, while they sit and heare Causes; And so of Consistories Ecclesiastick: The Churches, and Monasteries, with the Monuments which are therein extant; The Wals and Fortifications of Cities and Townes; And so the Havens and Harbours: Antiquities, and Ruines: Libraries; Colleges, Disputations, and Lectures, where any are: Shipping and Navies: Houses, and Gardens of State, and Pleasure, neere great Cities: Armouries: Arsenals: Magazens: Exchanges: Burses; Ware-houses: Exercises of Horseman-ship; Fencing; Trayning of Souldiers; and the like: Comedies; Such whereunto the better Sort of persons doe resort

Treasuries of Jewels, and Robes ; Cabinets, and Rarities: And to conclude, whatsoever is memorable in the Places, where they goe. After all which, the Tutors or Servants, ought to make diligent Enquire. As for Triumphs, Marques, Feasts, Weddings, Funerals, Capitall Executions, and such Shewes ; Men need not to be put in minde of them ; Yet are they not to be neglected. If you will have a Young Man, to put his *Travaile* into a little Roome, and in short time, to gather much, this you must doe. First, as was said, he must have some Entrance into the Language, before he goeth. Then he must have such a Servant, or Tutor, as knoweth the Country, as was likewise said. Let him carry with him also some Card or Booke describing the Country, where he travelleth, which will be a good Key to his Enquiry: Let him keepe also a Diary. Let him not stay long in one City, or Towne, More or lesse as the Place deserveth, but not long: Nay, when he stayeth in one City or Towne,

let

let him change his Lodging, from one End and Part of the Towne, to another, which is a great Adamant of Acquaintance. Let him sequester himselfe from the Company of his Country-men, and diet in such Places, where there is good Company of the Nation, where he travaileth. Let him upon his Removes, from one place to another, procure Recommendation, to some person of Quality, residing in the Place, whither he removeth, that he may use his Favour, in those things, he desireth to see or know. Thus he may abridge his *Travaile*, with much profit. As for the acquaintance, which is to be sought in *Travaile*; That which is most of all profitable, is acquaintance with the Secretaries, and Employed Men of Ambassadors; For so in *Travailing* in one Country he shall sucke the Experience of many. Let him also see and visit Eminent Persons, in all Kindes, which are of Great Name abroad; That he may be able to tell, how the Life agreeth with the Fame. For Quarrels, they are with

Care and Discretion to be avoided: They are, commonly, for Mistresses : Healths; Place; and Words. And let a Man beware how he keepeth Company, with Cholericke and Quarrellsome Persons ; for they will engage him into their owne Quarrels. When a *Travailer* returneth home, let him not leave the Countries , where he hath *Travailed*, altogether behinde him; But maintaine a Correspondence, by letters, with those of his Acquaintance, which are of most Worth. And let his *Travaile* appeare rather in his Discourse, than in his Apparrell, or Gesture ; And in his Discourse, let him be rather advised in his Answers, than forwards to tell Stories: And let it appeare, that he doth not change his Country Manners , for those of Forraigne Parts ; But onely, picke in some Flowers, of that he hath Learned abroad, into the Customes of his owne country.

Of

Of Empire.

XIX.



T is a miserable State of Minde, to have few Things to desire, and many Things to feare : And yet that commonly is the Case of *Kings*, Who being at the highest, want Matter of desire, which makes their Mindes more Languishing ; And have many Representations of Perills and Shadowes, which makes their Mindes the lesse cleare. And this is one Reason also of that Effect, which the Scripture speaketh of ; *That the Kings heart is inscrutable.* For Multitude of Jealousies, and Lack of some predominant desire, that should marshall and put in order all the rest, maketh any Mans Heart, hard to finde, or sound. Hence it comes likewise, that *Princes*, many times, make them-

themselves Desires, and set their Hearts upon toyes : Sometimes upon a Building ; Sometime upon Erecting of an Order ; Sometimes upon the advancing of a Person ; Sometimes upon obtaining Excellency in some Art, or Feat of the Hand ; As *Nero* for playing on the Harpe, *Domitian* for Certainty of the Hand with the Arrow, *Commodus* for playing at Fence, *Caracalla* for driving Chariots, and the like. This seemeth incredible unto those that know not the Principle ; *That the Minde of Man is more cheared, and refreshed, by profiting in small things, than by standing as a stay in great.* We see also that Kings, that have beene fortunate Conquerours in their first yeares ; it being not possible for them to goe forward infinitely, but that they must have some Checke or Arrest in their Fortunes ; turne in their latter yeares, to be Superstitious and Melancholy : As did *Alexander* the Great ; *Dioclesian* ; And in our memory, *Charles* the fift ; And others : For he that is used

to goe forward, and findeth a Stop, ſal eth out of his owne favour, and is not the Thing he was.

To ſpeake now of the true Temper of Empire: It is a Thing rare, & hard to keep: For both Temper & Diſtemper conſiſt of Contraries. But it is one thing to mingle Contraries, another to enterchange them. The answer of *Apollonius* to *Vespacian*, is full of Excellent Inſtruction; *Vespacian* asked him; *What was Neroes overbrow?* He answered; *Nero could touch and tune the Harpe well; But in Government, ſometimes be uſed to winde the pins too high, ſometimes to let them downe too low.* And certaine it is, that Nothing deſtroyeth Authority ſo much, as the unequall and untimely Enterchange of Power *Preſſed* too farre, and *Relaxed* too much.

This is true, that the Wiſdome of all theſe latter Times in *Princes* Affaires, is rather fine Deliveries, and Shiftings of Dangers and Miſchiefes, when they are neare; than ſolid and grounded Courſes to keepe them aloofe. But this is but to
try

try Masteries with Fortune : And let men beware, how they neglect, and suffer Matter of Trouble, to be prepared : For no Man can forbid the Sparke, nor tell whence it may come. The difficulties in *Princes* Businesse, are many and great; But the greatest difficulty, is often in their owne Minde. For it is common with *Princes*, (saith *Tacitus*) to will Contradictories. *Sunt plerumq; Regum voluntates uehementes, & inter se contrarie.* For it is the Solæcilme of Power, to thinke to Command the End, and yet not to endure the Meane.

Kings have to deale with their *Neighbours*; their *Wives*; their *Children*; their *Prelates* or *Clergie*; their *Nobles*; their *Second Nobles* or *Gentlemen*; their *Merchants*; their *Commons*; and their *Men of Warre*; And from all these arise Dangers, if Care and Circumspection be not used.

First for their *Neighbours*; There can no generall Rule be given (The Occasions are so variable,) saue one; which ever holdeth; which is, That *Princes* doe keepe

keepe due Centinell, that none of their Neighbours doe overgrow so, (by Encrease of Territory, by Embracing of Trade, by Approaches, or the like) as they become more able to annoy them, than they were, And this is, generally, the worke of Standing Couंसels to foresee, and to hinder it. During that *Triumvirate* of Kings, King Henry the 8. of England, Francis the 1. King of France, and Charles the 5. Emperour, there was such a watch kept, that none of the Three, could win a Palme of Ground, but the other two, would straightwayes bailance it, either by confederation, or, if need were, by a Warre: And would not, in any wise, take up peace at interest. And the like was done by that League (which, *Guicciardine* saith, was the Security of Italy) made between *Ferdinando* King of Naples; *Lorenzins Medices*, and *Ludovicus Sforza*, Potentates, the one of Florence, the other of Millaine. Neither is the Opinion, of some of the Schoole-Men, to be received; That a warre cannot justly be made,

made, but upon a precedent Injury, or Provocation. For there is no Question, but a just Feare, of an Imminent danger, though there be no Blow given, is a lawful Cause of a Warre.

For their *Wives*; There are Cruell Examples of them. *Livia* is infamed for the poisoning of her husband: *Roxolana*, *Solymans* Wife, was the destruction, of that renowned Prince, *Sultan Mustapha*; And otherwife troubled his house, and Succession: *Edward* the Second of *England*, his Queen, had the principal hand, in the Deposing and Murther of her Husband. This kinde of danger, is then to be feared, chiefly, when the *Wives* have Plots, for the Raising of their own Children; Or else that they be Aduoutresses.

For their *children*: The Tragedies, likewise, of dangers from them, have beene many. And generally, the Entering of Fathers, into Suspicion of their *Children*, hath been ever unfortunate, The destruction of *Mustapha*, (that we named before) was so fatall to *Solyman*'s Line, as the

the Succession of the *Arke* from *Selymus*, untill this day, is suspected to be untrue, and of strange Bloud ; For that *Selymus* the Second was thought to be Suppositious. The destruction of *Crispus*, a young Prince, of rare Towardnesse, by *Constantinus* the great, his Father, was in like manner fatal to his House, For both *Constantinus*, and *Constance*, his Sonne, died violent deaths ; And *Constantius* his other Sonne, did little better, who died, indeed, of Sicknesse, but after that *Julianus* had taken Armes against him. The destruction of *Demetrius*, Sonne to *Philip* the Second, of *Macedon*, turned upon the Father, who died of Repentance. And many like Examples there are: but few, or none, where the Fathers had good by such distrust ; Except it were where the Sonnes were up, in open Armes against them ; As was *Selymus* the first against *Bajazet*: And the three Sonnes of *Henry* the Second, King of *England*.

For their *Prelates*, when they are proud and great, there is also danger from them:

As

As it was, in the times of *Anselmus*, and *Thomas Becket*, Archbishops of *Canterbury*; who with their Crosiars, did almost try it, with the Kings Sword; And yet they had to deale with Stout and Haughty Kings; *William Rufus*, *Henry* the first, and *Henry* the second. The danger is not from that *State*, but where it hath a dependance of forraigne Authority; Or where the Churchmen come in, and are elected, not by the Collation of the King, or particular Patrons, but by the People.

For their *Nobles*; To keepe them at a distance, it is not amisse; But to depresse them, may make a King more Absolute, but lesse Safe; And lesse able to performe any thing, that he desires. I have noted it, in my History of King *Henry* the Seventh, of *England*, who depressed his *Nobility*; Whereupon, it came to passe, that his Times were full of Difficulties, & Troubles; For the *Nobility*, though they continued loyall unto him, yet did they not cooperate with him, in his Businesse.

So

So that in effect, he was faine to doe all things, himselfe.

For their *Second Nobles*; There is not much danger from them, being a Body dispersed. They may sometimes discourse high, but that doth little hurt: Besides, they are a Counterpoize to the Higher *Nobility*, that they grow not too Potent: And lastly, being the most immediate in Authority, with the common People, they doe best temper Popular Commotions.

For their *Merchants*; They are *Venaports*; And if they flourish not, a Kingdome may have good Limes, but will have empty Veines, and nourish little. Taxes, and Imposts upon them, doe seldome good to the *Kings* Revenew; For that that he winnes in the Hundred, he leese in the Shire; The particular Rates being increased, but the totall Bulke of Trading rather decreased.

For their *Commons*; there is little danger from them, except it be, where they have Great and Potent Heads; or where

you meddle, with the Point of Religion;
Or their Customes, or Meanes of life.

For their *Mob of warre*; It is a dangerous State, where they live and remaine in a Body, and are used to Donatives, where of we see examples in the *Javazaries*, and *Pretorian Bands of Rome*: But Traynings of Men, and Arming them in severall places, and under severall Commanders, and without Donatives, are Things of Defence, and no Danger.

Princes are like to Heavenly Bodies, which cause good or evill times: And which have much *Veneration*, but no Rest. All precepts concerning Kings, are in effect comprehended, in these two Remembrances: *Memento quod es Homo*; And *Memento quod es Deus*, or *Vice Dei*: The one bridleth their Power, and the other their Will.

Of Counsell.

XX.

THe greatest Trust, betweene Man and Man, is the Trust of *Giving Counsell*. For in other Confidences, Men commit the parts of life; Their Lands, their Goods their Children, their Credit, some particular Affaire; But to such, as they make their *Counsellours*, they commit the whole: By how much the more, they are obliged to all Faith and integrity. The wisest *Princes*, need not thinke it any diminution to their Greatnesse, or derogation to their Sufficiency, to rely upon *Counsell*. God himselfe is not without: But hath made it one of the great Names of his blessed Sonne; *The Counsellour*. Salomon hath pronounced, that *In Counsell is Stabilitie*. Things will have their first, or second Agitation; If they be not tossed upon the

Arguments of *Counsell*, they will be tossed upon the Waves of *Fortune*; And be full of Inconstancy, doing, and undoing, like the Reeling of a drunken man. *Salomons* Sonne found the Force of *Counsell*, as his Father saw the necessity of it. For the Beloved Kingdome of God was first rent, and broken by ill *Counsell*; Upon which *Counsell*, there are set, for our Instruction, the two Markes, whereby *Bad Counsell* is, for ever, best discerned: That it was *young Counsell*, for the Persons; And *Violent Counsell*, for the Matter.

The Ancient Times doe set forth in Figure, both the Incorporation, and inseparable Conjunction of *Counsell* with *Kings*; And the wise and Politique use of *Counsell* by *Kings*: The one, in that they say, *Jupiter* did marry *Metis*, which signifieth *Counsell*: Whereby they intend, that *Soveraignty* is married to *Counsell*: The other, in that which followeth, which was thus: They say after *Jupiter* was married to *Metis*, she conceived by him, and was with Childe, but *Jupiter* suffered her not to stay till

till shee brought forth, but eat her up ;
Wherby he became himselfe with Child,
and was delivered of *Pallas Armed*, out of
his Head. Which monstrous Fable, con-
taineth a secret of *Empire* ; How *Kings*
are to make use of their *Counsell of State*.
That first, they ought to referre matters
unto them, which is the first Begetting or
Impregnation ; But when they are elabo-
rate, moulded, and shaped, in the Wombe
of their *Counsell*, and grow ripe, and ready
to be brought forth ; That then, they suf-
fer not their *Counsell* to goe through with
the resolution, and direction, as if it de-
pended on them ; But take the matter
backe into their owne Hands, and make
it appeare to the World, that the Decrees,
and finall Directions, (which, because
they come forth with *Prudence*, and *Pow-
er*, are resembled to *Pallas Armed*) pro-
ceeded from themselves : And not onely
from their *Authority*, but (the more to
adde Reputation to Themselves) from
their *Head*, and *Device*.

Let us now speake of the *Inconveniences*

of *Counsell*, and of the *Remedies*. The *Inconueniences*, that have beene noted in calling, and using *Counsell*, are three. First, the revealing of *Affaires*, wherby they become lesse *Secret*. Secondly, the Weakening of the Authority of *Princes*, as if they were lesse of themselves. Thirdly, the Danger of being unfaithfully *Counsell'd*; and more for the good of them that *Counsell*, than of him that is *Counsell'd*. For which *Inconueniences*, the Do&rine of *Italy*, and practice of *France*, in some Kings times, hath introduced *Cabinet Counsels*; A Remedy worse than the Disease.

As to *Secrecie*; *Princes* are not bound to communicate all Matters, with all *Counsellors*; but may extract and select. Neither is it necessary, that he that consulteth what he should doe, should declare what he will do. But let *Princes* beware, that the *unsecreting* of their *Affaires*, comes not from Themselves. And as for *Cabinet Counsels*, it may be their *Motto*; *Plenus rimarum sum*: One futile Person, that maketh it his glory to tell, will doe
more

more hurt, than many, that know it their duty to conceale. It is true, there be some Affaires, which require extreme *Secrecy*, which will hardly go beyond one or two persons, besides the *King*: Neither are those *Counsellors* unprosperous: For besides the *Secrecy*, they commonly goe on constantly in one Spirit of Direction, without distraction. But then it must be a Prudent *King*, such as is able to Grinde with a *Hand-Mill*; And those *Inward Counsellors*, had need also, be Wise Men, and especially true and trusty to the Kings Ends; As it was with *King Henry the Seventh of England*, who in his greatest Businesse, imparted himselfe to none, except it were to *Morton*, and *Fox*.

For weakning of *Authority*; The Fable sheweth the *Remedy*. Nay the Majesty of Kings, is rather exalted, than diminished, when they are in the Chaire of Counsell; Neither was there ever *Prince*, bereaved of his Dependances, by his *Counsell*; Except where there hath beene, ei-

ther an Overgreatnesse in one *Counsellour*,
Or an Overstrict Combination in Di-
vers; which are things soone found, and
holpen.

For the last *Inconveniencie*, that Men
will *Counsell* with an Eye to themselves;
Certainly, *Non inueniet Fidem super terram*,
is meant of the Nature of Times,
and not of all particular Persons; There
be, that are in Nature, Faithfull, and Sin-
cere, and plaine, and direct; Not Crafty,
and Involved: Let *Princes*, above all,
draw to themselves such Natures. Be-
sides, *Counsellours* are not Commonly so
united, but that one *Counsellour* keepeth
Centinell over Another; So that if any do
Counsell out of Faction, or private Ends, it
commonly comes to the Kings Eare. But
the best Remedy is, if *Princes* know their
Counsellours, as well as their *Counsellours*
know Them:

Principis est Virtus maxima nosse suos.

And on the other side, *Counsellours*
should not be too Speculative, into their
Soveraignes Person. The true Composi-
tion

tion of a *Counsellor*, is rather to be skillfull in their Masters Businesse, than in his Nature; For then he is like to Advise him, and not to feed his Humour. It is of singular use to *Princes*, if they take the Opinions of their *Counsell*, both Separately, and Together. For Private opinion is more free; but Opinion before others is more Reverend. In private, Men are more bold in their owne Humours; And in consort, Men are more obnoxious to others Humours; therefore it is good to take both. And of the inferior Sort, rather in private, to preserve Freedome; Of the greater, rather in Consort, to preserve Respect. It is in vaine for *Princes* to take *Counsell* concerning *Matters*, if they take no *Counsell* likewise concerning Persons: For all *Matters*, are as dead Images; And the Life of the Execution of Affaires, resteth in the good Choice of *Persons*. Neither is it enough to consult concerning *Persons*, *Secundum genera*, as in an *Idea*, or *Mathematicall Description*, what the Kinde and Character of

of

of the *Person* should be; For the greatest Errours are committed, and the most Judgement is shewen in the choice of *Individuals*. It was truly said; *Optimi Consilarii mortui*; *Bookes* will speake plain, when *Counsellours* Blanch. Therefore it is good to be conversant in them, Specially the *Bookes* of such, as Themselves have been Actors upon the Stage.

The *Counsels*, at this Day, in most Places, are but Familiar meetings; where Matters are rather talked on, than debated. And they runne too swift to the Order or Act of *Counsell*. It were better, that in Causes of weight, the Matter were propounded one day, and not spoken to, till the next day; *In nocte Consilium*. So was it done, in the Commission of *Union*, between *England* and *Scotland*; which was a Grave and Orderly Assembly. I commend set Daies for Petitions: For both it gives the Suitours more certainty for their Attendance; And it frees the Meetings for Matters of Estate, that they may *Hoc agere*. In choice of Committees, for ripening

ripening Bu'inesse, for the *Counsell*, it is better to choose Indifferent persons, than to make an Indifferency, by putting in those, that are strong, on both sides. I commend also *Standing Commissioners*; As for Trade; for Treasure; for Warre; for Suits; for some Provinces: For where there be divers particular *Counsels*, and but one *Counsell* of Estate, (as it is in *Spaine*) they are in effect no more, than *Standing Commissions*; Save that they have greater Authority. Let such, as are to informe *Counsels* out of their particular Professions (as Lawyers, Sea-men, Mint-men, and the like) be first heard, before *Committees*; And then, as Occasion serves, before the *Counsell*. And let them not come in Multitudes, or in a Tribunitious Manner; For that is, to clamour *Counsels* not to enforme them. A long Table, and a square Table, or Seats about the Walls, seeme Things of Forme, but are Things of Substance; For at a long Table, a few at the upper end, in Effect, sway all the Bu'sinesse; But in the other Forme, there is
more

more use of the *Counsellours* Opinions,
that sit lower. A *King*, when he presides in
Counsell, let him beware how he Opens
his owne Inclination too much, in that
which he propoundeth: For else *Counsel-
lours* will buttake the Winde of him; And
in stead of given Free Counsell, sing him
a Song of *Placets*.

Of

Of Delayer.

XXI.

FORTVNE is like the *Market*;
 Where many times, if you can
 stay a little, the Price will fall.
 And againe, it is sometimes
 like *Sybilla's Offer*; which at first offereth
 the Commodity at full, then consumeth
 part and part, & still holdeth up the price.
 For *Occasion* (as it is in the Common
 verse) turneth a *bald Noddle*, after she hath
 presented her locks in Front, and no hold
 taken: Or at least turneth the Handle of
 the Bottle, first to be received, and after the
 Belly, which is hard to claspe. There is
 surely no greater Wisdome, than well to
 time the Beginnings, & Onsets of Things.
 Dangers are no more light, if they once
 seeme light: And more dangers have de-
 ceived Men, than forced them. Nay, it
 were better, to meete some Dangers halfe
 way, though they come nothing neare,
 than to keep too long a watch upon their
 Ap-

Approaches; For if a Man watch too long, it is odds he will fall asleep. On the other side, to be deceived, with two long Shadows, (as some have beene, when the Moone was low, and shone on their Enemies backe) And so to shoot off before the time; Or to teach dangers to come on, by over early Buckling towards them, is another extreme. The Ripenesse, or Unripenesse, of the Occasion (as we said) must ever be well weighed; And generally, it is good, to commit the beginnings of all great Actions, to *Argos* with his hundred Eyes; And the ends, to *Briareus* with his hundred hands: First to Watch, and then to Speed. For the *Helmet* of *Pluto*, which maketh the Politicke Man goe Invisible, is *Secrecy* in the Counsell, and *Celerity* in the Execution. For when Things are once come to the Execution, there is no *Secrecy* comparable to *Celerity*; Like the Motion of a Bullet in the Ayre, which flyeth so swift, as it out-runs the Eye.

Of Cunning.

XXII.



WE take *Cunning* for a Sinister or Crooked Wisdome. And certainly, there is great difference, betweene a *Cunning* Man, and a *Wise* Man; Not onely in Point of Honesty, but in point of ability. There be that can packe the Cards, and yet cannot play well; So there are some, that are good in Canvasses, and Factions, that are otherwise Weake Men. Againe, it is one thing to understand Persons, and another thing to understand Matters; For many are perfect in Mens Humours, that are not greatly Capable of the Reall Part of Businesse; Which is the Constitution of one, that hath studied Men, more than Bookes. Such Men are fitter for Practise, than for Counsell: And they are good but in their own Alley: Turne them to New Men,

Men, and they have lost their Ayme: So as the old Rule, to know a Foole from a Wise Man; *Mitte ambos nudos ad ignotos & videbis*; doth scarce hold for them. And because these *Cunning Men*, are like Haberdashers of Small Wares, it is not amisse to set forth their Shop.

It is a point of *Cunning*; to wait upon him, with whom you speake, with your eye; As the Jesuites give it in precept: For there be many wise Men, that have Secret Hearts, and Transparant Countenances. Yet this would be done, with a demure Abasing of your Eye sometimes, as the Jesuites also doe use.

Another is, that when you have any thing to obtaine of present dispatch, you entertaine, and amuse the party, with whom you deale, with some other Discourse; that he be not too much awake, to make Objections. I knew a *Counsellour* and *Secretary*, that never came to *Queene Elizabeth* of *England*, with Bills to signe, but he would alwayes first put her into some discourse of Estate, that she mought the

the lesse minde the Bills.

The like Surprize, may be made, by Moving things, when the Party is in haste, and cannot stay, to consider advisedly, of that is moued.

If a man would croffe a Businelle, that he doubts some other would handsomely and effectually move, let him pretend to wish it well, and move it himselfe, in such sort, as may foile it.

The breaking off, in the midst of that, one was about to say, as if he tooke himselfe up, breeds a greater Appetite in him, with whom you conferre, to know more.

And because it workes better when anything seemeth to be gotten from you by Question, than if you offer it of your selfe; you may lay a Bait for a Question, by shewing another Visage and Countenance, than you are wont; To the end, to give Occasion, for the party to aske, what the Matter is of the Change; As *Nabemi- as* did; *And I had not before that time bene sad before the King.*

In things, that are tender and unpleasing, it is good to breake the Ice, by some whose words are of lesse weight, and to referue the more weighty Voice, to come in, as by chance, so that he may be asked the Question upon the other Speech. As *Narcissus* did, in relating to *Claudius*, the Marriage of *Messalina* and *Silius*.

In things, that a Man would not be seen in, himselfe; It is a point of *Cunning*, to borrow the Name of the World; As to say; *The World saies*; Or, *There is a Speech abroad*.

I knew one, that when he wrote a Letter, he would put that which was most Materiall, in the *Postscript*, as if it had been a By-matter.

I knew another, that when he came to have Speech, he would passe over that, that he intended most, and goe forth, and come backe againe, and speake of it, as of a Thing, that he had almost forgot.

Some procure themselves, to be surprized, at such times, as it is like, the party that they worke upon, will suddenly come upon

upon them: And to be found with a Letter in their hand, or doing somewhat which they are not accustomed; To the end, they may be apposed of those things, which of themselves they are desirous to utter,

It is a point of *Cunning*, to let fall those Words, in a Mans owne Name, which he would have another Man learne, and use, and thereupon take Advantage. I knew two, that were Competitors, for the Secretaries Place, in *Queene Elizabeths* Time, and yet kept good Quarter betweene themselves; And would conferre, one with another upon the Businesse; And the one of them said, That to be a Secretary, in the *Declination of a Monarchie*, was a Ticklish Thing, and that he did not affect it: The other, straight caught up those Words, and discoursed with divers of his Friends, that he had no reason to desire to be Secretary, in the *Declination of a Monarchie*. The first Man tooke hold of it, and found Meanes, it was told the *Queene*; Who hearing of a *Declination*

of a Monarchy, tooke it so ill, as she would neve. after heare of the others Suit.

There is a *Cunning*, which we in England call, *The Turning of the Cat in the Pan*; which is, when that which a Man sayes to another, he laies it, as if Another had said it to him; And to say Truth, it is not rarie, when such a Matter passed between two, to make it appeare, from which of them, it first moved and began.

It is a way, that some men have, to glaunce and dart at others, by Justifying themselves, by Negatives; As to say, *This I doe not*; As *Tegellius* did towards *Barburi*, *Se non diversas spes sed Incolumitatem Imperatoris simpliciter spectare.*

Some have in readinesse, so many Tales and Stories, as there is nothing, they would insinuate, but they can wrap it into a Tale; which serveth both to keepe themselves more in Guard, and to make others carry it with more Pleasure.

It is a good Point of *Cunning*, for a Man, to shape the Answer he would have, in his owne Words, and Propositions;

ons ; For it makes the other Party sticke the lesse.

It is strange, how long some Men will lie in wait, to speake somewhat, they desire to say; and how farre about they will fetch, and how many other Matters they will beat over, to come neare it ; It is a Thing of great Patience, but yet of much Use.

A sudden bold, and unexpected Question, doth many times surprisè a Man, & lay him open. Like to him, that having changed his name; And walking in *Pauls*, Another suddenly came behind him, and called him by his true Name, whereat straight wayes he looked backe.

But these Small Wares, and Petty Points of *Cunning*, are infinite; And it were a good deed, to make a list of them: For that nothing doth more hurt in a State, than that *Cunning Men*, passe for *Wise*.

But certainly, some there are, that know the Resorts and Falls of Businesse, that cannot sinke into the Maine of it: Like a House, that hath convenient Staires, and

Entries, but never a faire Roome. Therefore, you shall see them finde out pretty Looses in the Conclusion, but are no waies able to examine, or debate Matters. And yet commonly they take advantage of their Inability, and would be thought Wits of direction. Some build rather upon the Abusing of others, and (as we now say ;) *Putting Tricks upon them ;* Than upon Soundnesse of their own proceedings. But Salomon saith ; *Prudens ad-vertit ad gressus suos : Stultus di-vertit ad Dolos.*

Of

Of VVisdome

for a Mans Selfe.

XXIII.



AN *Ant* is a wise creature for it selfe; But it is a shrewd Thing, in an Orchard, or Garden. And certainly, Men that are great *Lovers* of *Themselves*, waste the Publique. Divide with reason between *Selfe-Love*, and *Society*: And be so true to thy *Selfe*, as thou be not false to Others; Specially to thy King, and Country. It is a poore Center of a Mans Actions, *himselfe*. It is right Earth. For that onely stands fast upon his owne Center; Whereas all Things, that have Affinity with the *Heavens*, move upon the Center of another, which they benefit. The Referring of all to a *Mans Selfe*, is more tolerable in a Sovereigne

Prince; Because *Themselves* are not onely *Themselves*; But their Good and Evill, is at the perill of the Publique Fortune. But it is a desperate Evill in a Servant to a Prince, or a Citizen in a Republique. For whatsoever Affaires passe such a Mans Hands, he crooketh them to his owne Ends: which must needs be often Eccentrick to the ends of his Master, or State. Therefore let Princes, or States, choose such Servants, as have not this marke; Except they meane their Service should be made but the Accessary. That which maketh the Effect more pernicious, is, that all Proportion is lost; It were disproportion enough, for the Servants Good, to be preferred before the Masters; But yet it is a greater Extreme, when a little good of the servant, shall carry Things, against a great Good of the Masters. And yet that is the case of Bad Officers, Treasurers, Ambassadors, Generals, and other False and Corrupt Servants; which set a Bias upon their Bowle, of their owne Petty Ends, and Envies, to the overthrow of their Masters

Masters Great and Important Affaires. And for the most part, the Good such Servants receive, is after the Modell of their owne Fortune; But the Hurt they sell for that Good, is after the Modell of their Masters Fortune. And certainly; it is the Nature of Extreme *Selfe-Lovers*; As they will set an House on Fire, and it were but to roast their Egges: And yet these Men, many times, hold credit with their Masters; Because their Study is but to please Them, and profit *Themselves*: And for either respect, they will abandon the Good of their Affaires.

Wisdom for a *Mans selfe*, is in many Branches thereof, a depraved Thing. It is the *Wisdom* of *Rats*, that will be sure to leave a House, somewhat before it fall. It is the *Wisdom* of the *Fox*, that thrusts out the *Badger*, who digged and made Roome for him. It is the *Wisdom* of *Crocodiles*, that shed teares, when they would devour. But that which is specially to be noted, is, that those, which (as *Cicero* saies of *Pompey*) are, *Sui amantes sine Rivali*, are many

many times unfortunate. And whereas they have altheir time sacrificed to *Themselves*, they become in the end *Themselves* Sacrifices to the inconstancy of Fortune; whose Wings they thought, by their *Selfe*. *Wisdom*e, to have Pinnioned.

Of

Of Innovations.

XXIII.



AS the Births of Living Creatures, at first, are ill shapen : So are all *Innovations*, which are the Births of Time. Yet notwithstanding, as Those that first bring Honour into their Family, are commonly more worthy, than most that succeed : So the first President (if it be good) is seldome attained by Imitation. For Ill, to Mans Nature, as it stands perverted, hath a Naturall Motion, strongest in Continuance : But Good, as a Forced Motion, strongest at first. Surely every *Medicine* is an *Innovation* ; And he that will not apply New Remedies, must expect New Evils : For Time is the greatest *Innovator* : And if Time, of course, alter Things to the worse, and Wisdome, and

and Counsell shall not alter them to the better, what shall be the End? It is true, that what is settled by custome, though it be not good, yet at least it is fit. And those Things, which have long gone together, are as it were confederate within themselves: Whereas New Things peece not so well; But though they helpe by their utility, yet they Trouble, by their Inconformity. Besides, they are like *Strangers*, more Admired, and lesse Favoured. All this is true, if Time stood still; which contrariwise moveth so round, that a Forward Retention of Custome, is as turbulent a thing, as an *Innovation*: And they that Reverence too much Old times; are but a Scorne to the New. It were good therefore, that Men in their *Innovations*, would follow the Example of Time it selfe; which indeed *Innovateth* greatly, but quietly, and by degrees, scarce to be perceived: For otherwise, whatsoever is New, is unlooked for; And ever it mends Some, and paires Other: And he that is holpen, takes it for a Fortune; and thanks the

the Time; And he that is hurt, for a wrong, and imputeth it to the Author. It is good also; not to try Experiments in States; Except the Necessity be urgent, or the utility Evident : And well to beware, that it be the Reformation, that draweth on the Change ; And not the desire of Change, that pretendeth the Reformation. And lastly, that the Novelty, though it be not rejected, yet be held for a Suspect: And, as the Scripture saith ; *That we make a stand upon the Ancient Way, and then looke about us, and discover, what is the straight, and right way, and so to walke in it.*

Of

Of Dispatch.

XXV.



*Affect*ed Dispatch, is one of the most dangerous things to Businesse that can be. It is like that, which the Physicians call *Predigestion*, or *Hasty Digestion*; which is sure to fill the Body, full of Crudities, and secret Seeds of Diseases. Therefore, measure not *Dispatch*, by the Times of Sitting, but by the Advancement of the Businesse. And as in Races, it is not the Large Stride, or High Lift that makes the Speed: So in Businesse the Keeping close to the matter, and not Taking of it too much at once, procureth *Dispatch*. It is the Care of Some, onely to come off speedily, for the time; Or to contrive some false Periods of Businesse, because they may seeme *Men of Dispatch*. But it is one Thing, to Abbreviate

viate by Contracting, Another by Cutting off; And Businesse so handled at severall Sittings or Meetings, goeth commonly backward and forward, in an unsteady Manner. I knew a *Wise man*, that had it for a By-word, when he saw Men hasten to a conclusion; *Stay a little, that we may make an End the sooner.*

On the other side, *True Dispatch* is a rich Thing. For Time is the measure of Businesse, as Money is of Wares: And Businesse is bought at a deare Hand, where there is small *Dispatch*. The *Spartans* and *Spaniards* have beene noted to be of Small *Dispatch*; *Mi-venga la Muerte de Spagna*; *Let my Death come from Spaine*; For then it will be sure to be long in coming.

Give good Hearing to those, that give the first Information in Businesse; And rather direct them in the beginning, than interrupt them in the continuance of their Speeches: for he that is put out of his owne Order, will goe forward and backward, and be more tedious while he waits
upon

upon his Memory, then he could have beene, if he had gone on, in his owne course. But sometimes it is seene, that the Moderator is more troublesome, than the Actor.

Iterations are commonly losse of Time: But there is no such Gaine of time, as to *iterate* often the *State* of the *Question*: For it chaseth away many a Frivolous Speech, as it is comming forth. Long and Curious Speeches, are as fit for *Dispatch*, as a Robe or Mantle with a long Train, is for Race. Prefaces, and Passages, and Excusations, and other Speeches of Reference to the Person, are great waists of Time; And though they seem to proceed of Modesty, they are Bravery. Yet beware of being too Materiall, when there is any Impediment or Obstruction in Mens Wils; For Pre-occupation of Minde, ever requireth preface of Speech; Like a Forerentation to make the unguent enter.

Above all things, *Order*, and *Distribution*, and *Singling out* of *Parts*, is the life of *Dispatch*; So as the *Distribution* be not

too subtile: For he that doth not divide, will never enter well into Businesse; And he that divideth too much, will never come out of it clearly. To choose Time, is to save time; And an Unseasonable Motion is but Beating the Ayre. There be three Parts of Businesse: The *Preparation*; The *Debate* or *Examination*; And the *Perfection*. Whereof if you looke for *Dispatch*, let the Middle only be the Worke of Many, and the first & last the Work of Few. The Proceeding upon somewhat conceived in Writing, doth for the most part facilitate *Dispatch*: For though it should be wholly rejected, yet that *Negative* is more pregnant of Direction, than an *Indefinite*; As Ashes are more Generative than Dust.

L

Of

Of Seeming wise.

XXVI.

IT hath beene an Opinion, that the *French* are wiser than they seeme ; And the *Spaniards* seeme wiser than they are. But howsoever it be betweene Nations, Certainly it is so betweene Man and Man. For as the *Apostle* saith of *Godlinesse*, Having a *show* of *Godlinesse*, but denying the Power thereof ; So certainly, there are in Points of wisdom, and sufficiency, that doe Nothing or Little, very solemnly ; *Magno conatu Nugas*. It is a Ridiculous Thing, and fit for a Satyre, to Persons of Judgement, to see what shifts these Formalists have, and what Prospectives, to make *Superficies* to seeme *Body*, that hath Depth and Bulke. Some are so Close and Reserved, as they will not shew their Wares,

but

but by a darke Light: And seeme alwaies to keepe backe somewhat; And when they know within themselves, they speake of that they doe not well know, would neverthelſſe seeme to others, to know of that which they may not well speake. Some helpe themselves with Countenance, and Gesture, and are wise by Signes; as *Cicero* saith of *Piso*, that when he answered him, he fetched one of his Browes, up to his Forehead, and bent the other downe to his Chin: *Respondes, altero ad Frontem sublato, altero ad Mentum depresso Supercilio; Cruditatem tibi non placere.* Some thinke to beare it, by Speaking a great Word, and being peremptory; and goe on, and take by admittance that, which they cannot make good. Some, whatſoever is beyond their reach, will seeme to despise or make light of it, as Impertinent, or Curious; And so would have their Ignorance seeme Judgement. Some are never without a difference, and commonly by Amusing Men with a subtilty, blanch the matter;

Of whom *A. Gallius* saith, *Hominem delirū qui Verborum Minutia Rerū frangit Pondera*. Of which kinde also, *Plato* in his *Protagoras* bringeth in *Prodicus*, in *Scorne*, & maketh him make a Speech, that cōsisteth of distinctions from the Beginning to the End. Generally, Such Men in all Deliberations, find ease to be of the Negative side; and affect a Credit, to object and foretell Difficulties. For when propositions are denied, there is an End of them; But if they be allowed, it requireth a New worke: which false Point of Wisdome, is the Bane of Businesse. To conclude, there is no decaying Merchant, or Inward Beggar, hath so many Tricks, to uphold the Credit of their wealth, as these empty persons have to maintaine the Credit of their Sufficiēcy. Seeming Wise men may make shift to get Opinion: But let no man choose them for Employment. For certainly, you were better take for Businesse, a Man somewhat Absurd, than over Formall.

Of

Of Friendship.

XXVII.

IT had beene hard for him that spake it, to have put more Truth and untruth together, in few Words, than in that Speech ; *Whoſoever is delighted in ſolitude, is either a wilde Beaſt, or a God.* For it is moſt true, that a Naturall and Secret Hatred, and Averſation towards *Society*, in any Man, hath ſomewhat of the Savage Beaſt; But it is moſt Untrue, that it ſhould have any Character, at all, of the Divine Nature; Except it proceed, not out of a Pleaſure in *Solitude*, but out of a Love and deſire, to ſequeſter a Mans Selfe, for a Higher Converſation : Such as is found, to have been falſely and fainedly, in ſome of the Hea-then; As *Epimenides* the Candian, *Numa*

the Roman, *Empedocles* the Scicilian, and *Apollonius* of Tyana ; And truly and really, in divers of the Ancient Hermits, and Holy Fathers of the Church. But little do Men perceiue, what *Solitude* is, and how farre it extendeth. For a Crowd is not Company ; and Faces are but a Gallery of Pictures : And talke but a *Tinckling Cymball*, where there is no *Love*. The Latine Adage meeteth with it a little; *Magna Civitas, Magna Solitudo*; Because in a great Towne, *Friends* are scattered, So that there is not that Fellowship, for the most Part which is in lesse *Neighbourhoods*. But we may goe further, and affirme most truly; That it is a meere, and miserable *Solitude* to want true *Friends*; without which the World is but a Wildernesse: And euen in this sense also of *Solitude*, whosoever in the Frame of his Nature and affections, is unfit for *Friendship*, he taketh it of the Beast, and not from Humanity.

A principall *Fruit* of *Friendship*, is the Ease and Discharge of the Fulnesse and Swellings of the Heart, which Passions of

of all kinds doe cause and induce. ^{VV}
know Diseases of Stoppings, and Suffo-
cations, are the most dangerous in the bo-
dy; And it is not much otherwise in the
Minde; You may take *Sarza* to open the
Liver; *Steele* to open the Spleene; *Flower*
of *Sulphur* for the Lungs; *Castoreum* for
the Braine; But no Receipt openeth the
Heart, but a true Friend, to whom you
may impart, Griefes, Joyes, Feares, Hopes,
Suspitions, Counsels, and whatsoever li-
eth upon the Heart, to oppresse it, in a
kind of Civill Shrift or Confession.

It is a Strange Thing to observe, how
high a Rate, Great Kings and Monarchs,
do set upon this *Fruit of Friendship*, wher-
of we speake: So great, as they purchase it
many times, at the hazard of their owne
Safety, and Greatnesse. For Princes, in re-
gard of the distance of their Fortune, from
that of their Subjects & Servants, cannot
gather this *Fruit*; Except (to make Them-
selves capable thereof) they raise some
Persons, to be as it were Companions, and
almost Equals to themselves, which many

times ~~to~~ to Inconvenience. The Moderne Languages give unto such Persons, the Name of *Favourites*, or *Privadoes*; As if it were Matter of Grace, or Conversation. But the Roman Name attaineth the true Use, and Cause therof; Naming them *Participes Curarum*; For it is that, which tieth the knot. And we see plainly, that this hath been done, not by Weak and Passionate *Princes* onely, but by the Wisest, and most Politique that ever reigned; Who have oftentimes joyned to themselves, some of their Servants; Whom both Themselves have called *Friends*; And allowed Others likewise to call them in the same manner, Using the Word which is received betweene Private Men.

L. Sylla, when he commanded Rome, raised *Pompey* (after surnamed the Great) to that Height; that *Pompey* vaunted Himselfe for *Sylla's* Overmatch. For when he had carried the *Consulship* for a Friend of his, against the pursuit of *Sylla*, and that *Sylla* did a little resent thereat, and began to speake great, *Pompey* turned upon him
again

again, and in effect bade him be quiet;
For that more Men adored the Sunne Ri-
sing, than the Sunne setting. With Julius Ce-
sar, Decimus Brutus had obtained that In-
terest, as he set him downe, in his Testa-
ment, for Heire in Remainder after his
Nephew. And this was the Man, that had
power with him, to draw him forth to
his death. For when Caesar would have
discharged the Senate, in regard of some
ill presages, and specially a Dreame of Cal-
purnia; This Man lifted him gently by the
Arme out of his Chaire, telling him, he
hoped he would not dismisse the Senate
till his wife had dreamt a better Dreame.
And it seemeth, his favour was so great, as
Antonius in a Letter, which is recited Ver-
batim, in one of Cicero's Philippiques, cal-
leth him *Venefica*, *Witch*; As if he had en-
chanted Caesar. Augustus raised Agrippa
(though of Meane Birth) to that Heighth
as when he consulted with Maecenas,
about the Marriage of his Daughter Iulia,
Maecenas tooke the Libertie to tell him,
That he must either marry his Daughter to
Agrippa,

Antonius says of Caesar
Ses ante alios pletorib. M.
Bruti matrem secretum

Agrippa, or take away his life, there was no third way, he had made him so great. With Tiberius Caesar, Sejanus had ascended to that Height, as they Two were tearmed and reckoned, as a paire of Friends. Tiberius in a Letter to him saith ; Hæc pro Amicitia nostrâ non occultavi : And the whole Senate dedicated an Alter to *Friendship*, as to a *Goddeffe*, in respect of the great Dearenesse of *Friendship*, betweene them Two. The like or more was betweene *Septimius Severus*, and *Plantianus*. For he forced his Eldest Sonne to marry the Daughter of *Plantianus* ; - And would often maintaine *Plantianus*, in doing Affronts to his Son ; And did write also in a Letter to the Senate, by these Words ; *I love the Man so well, as I wish he may over-live me.* Now if these Princes ; had beene as a *Trajan*, or a *Marcus Anrelins*, A Man might have thought, that this had proceeded of an abundant Goodnesse of nature ; But being Men so Wise, of such Srength and Severity of minde, and so Extreme Lovers of Themselves, as all these were ; It proveth
most

most plainly, that they found their owne Felicity (though as great as ever happened to Mortall Men) but as an Halfe Peece, except they mought have a *Friend* to make it Entire; And yet, which is more, they were *Princes*, that had Wives, Sons, Nephews; And yet al these could not supply the Comfort of *Friendship*.

It is not to be forgotten, what *Comminius* observeth, of his first Master *Duke Charles* the Hardy; Namely that he would communicate his Secrets with none; And least of all, those Secrets, which troubled him most. Whereupon he goeth on, and saith, That towards his Latter time; *That closenesse did impaire, and a little perish his understanding*. Surely *Comminius* mought have made the same Judgement also, if it had pleased him, of his Second Master *Lewis* the Eleventh, whose closenesse was indeed his Tormentour. The Parable of *Pythagoras* is darke, but true; *Cor ne edito, Eat not the Heart* Certainly, if a Man would give it a hard Phrase; Those that want *Friends* to open them-

4.

themselves unto, are Canniballs of their owne *Hearts*. But one Thing is most Admirable, (wherewith I will conclude this first *Fruit of Friendship*) which is, that this Communicating of a Mans Selfe to his *Friend*, workes two contrarie Effects; For it redoubleth *Joyes*, and cutteth *Griefes* in Halves. For there is no Man; that imparteth his *Joyes* to his *Friend*, but he *joyeth* the more; And no man, that imparteth his *Griefes* to his *Friend*, but he *grieveth* thelesse. So that it is, in Truth of Operation upon a Mans minde, of like vertue, as the *Alchymists* use to attribute to their Stone, for Mans Bodie; That it worke all contrary Effects, but still to the Good, and Benefit of Nature. But yet, without praying in Aid of *Alchymists*, there is a manifest Image of this, in the ordinary course of Nature. For in Bodies, *Union* strengthneth and cherissheth any Naturall Action; And, on the other side, weakneth and dulbeth any violent impression: And even so it is of Minds.

The second *Fruit of Friendship*, is
Health.

Healthfull and Sovereaigne for the *Understanding*, as the first is for the *Affections*. For *Friendship* maketh Indeed a faire Day in the *Affections*, from Storme and Tempests: But it maketh *Daylight* in the *Understanding*, out of Darknesse & Confusion of Thoughts. Neither is this to be understood, onely of Faithfull Counsell, which a man receiveth from his *Friend*; But before you come to that, certaine it is, that whosoever hath his Minde fraugh with many Thoughts, his Wits and Understanding doe clarifie and breake up, in the Communicating and discoursing with Another: He tosseth his Thoughts, more easily; He marshalleth them more orderly; He seeth how they looke when thy are turned into Words; Finally, He waxeth Wiser than Himselfe; And that more by an Houres discourse, than by a Dayes Meditation. It was well said by *Themistocles* to the King of Persia, That speech was like Closh of Arras, opened, and put abroad; Whereby the Imagery doth appeare in Figure, Whereas in Thoughts, they lie

lie but as in Packs. Neither is this Second *Fruit of Friendship*, in opening the *Understanding*, restrained only to such *Friends*, as are able to give a Man Counsell; (They indeed are best) But even, without that, a Man learneth of himselfe, and bringeth his owne Thoughts to Light and whet-
teth his wits as against a Stone, which it selfe cuts not. In a word, a Man were better relate himselfe, to a Statua, or Picture, than to suffer his Thoughts to passe in smother.

Adde now, to make this Second *Fruit of Friendship* compleat, that other Point which lieth more open, and fallerh within Vulgar Observation; which is *Faithfull Counsell* from a *Friend*, *Heraclitus* saith well, in one of his *Ænigmas*; *Dry Light is ever the best.* And certaine it is, that the Light, that a Man receiveth, by Counsell from Another, is Drier, and purer, than that with commeth from his owne *Understanding*, and *Judgement*; which is ever infused and drenched in his *Affecti-
ons* and *Customes*. So as, there is as much
difference,

difference, betweene the *Counsell*, that a *Friend* giveth, and that a Man giveth himselfe, as there is betweene the *Counsell* of a *Friend*, and of a *Flatterer*. For there is no such *Flatterer*, as is a Mans Selfe ; And there is no such Remedy, against *Flattery* of a Mans Selfe, as the Libertie of a *Friend*. *Counsell* is of two Sorts ; The one concerning *Manners*, the other concerning *Business*. For the First ; The best Preservative to keep the Mind in Health, is the faithfull Admonition of a *Friend*. The Calling of a Mans Selfe, to a Strict Account, is a Medicine, sometime too Piercing and Corrasive. Reading good Bookes of *Morality*, is a little Flat, and Dead. Observing our Faults in Others, is sometimes unproper for our Case. But the best Receipt (best (I say) to worke, and best to take) is the Admonition of a *Friend*. It is a strange thing to behold, what grosse Errours, and extreme Absurdities, Many (especiall of the greater Sort) doe commit, for want of a *Friend*, to tell them of them ; To the great damage,

mage, both of their Fame, & Fortune. For, as *S. James* saith, they are as Men, *that looke sometimes into a glasse, and presently forget their owne Shape; & Favour;* As for *Businesse*, a Man may think, if he will, that two Eyes see no more than one; Or that a Gamester seeth alwayes more than a Looker on; Or that a Man in Anger is as wise as he, that hath said over the foure and twenty Letters; Or that a Musket may be shot off, as well upon the Arme, as upon a Rest; and such other fond and high Imaginations, to thinke Himselfe All in All. But when all is done, the helpe of good *Counsell*, is that, which setteth *Businesse* straight. And if any Man thinke, that he will take *Counsell*, but it shall be by Peeces; Asking *Counsell* in one *Businesse* of one Man, and in another *Businesse* of another Man; It is well, (that is to say, better perhaps than if he asked none at all;) but he runneth two dangers: One, that he shall not be faithfully couंसelled; For it is a rare Thing, except it be from a perfect and entire *Friend*, to have *Counsell* given, but such

as shall be bowed and crooked to some ends, which he hath that giveth it. The other, that he shall have Counsell given, hurtfull, and unsafe, (though with good Meaning) and mixt, partly of Mischiefe, and partly of Remedy: Even as if you would call a Physitian, that is thought good, for the Cure of the Disease, you cō-plain of, but is unacquainted with your body; And therefore, may put you in way for a present Cure, but overthroweth your Health in some other kinde; And so cure the Disease, and kill the Patient. But a *Friend*, that is wholly acquainted with a Mans Estate, will beware by furthering any present *Businesse*, how he dasheth upon other Inconvenience. And therefore, rest not upon *Scattered Counsels*; They will rather distract, and Misleade, than Settle, and Direct.

After these two Noble *Fruits of Friendship*; *Peace in the affections*, and *Support of the Judgement*,) followeth the last *Fruit*, which is like the *Pomegranat*, full of many kernels; I meane *Aid*, and *Bearing a Part*

in all *Actions*, and *Occasions*. Here, the best Way, to represent to life the manifold use of *Friendship*, is to cast and see, how many Things there are, which a Man cannot doe Himselfe; And then it will appeare, that it was a Sparing Speech of the Ancients, to say, *That a Friend is another Himselfe*: For that a *Friend* is farre more than *Himselfe*. Men have their Time, and die many times in desire of some Things, which they principally take to Heart; The Bestowing of a Child; The Finishing of a Worke, or the like. If a man have a true *Friend*, he may rest almost secure, that the Care of those Things, will continue after Him. So that a Man hath as it were two Lives in his desires, A Man hath a Body, and that Body is confined to a place; But where *Friendship* is, all Offices of Life, are as it were granted to Him, and his Deputy. For he may exercise them by his *Friend*. How many Things are there, which a Man cannot, with any Face or Comelines, say or doe Himselfe? A man can scarce alledge his owne Merits with modesty,
much

much lesse extoll them : A man cannot sometimes brooke to Supplicate or Beg: And a number of the like. But all these Things, are Gracefull in a *Friends* Mouth, which are Blushing in a Mans owne. So againe, a Mans Person hath many proper Relations, which he cannot put off. A Man cannot speake to his Sonne, but as a Father, To his Wife, but as a Husband, To his enemy, but upon Tearmes: whereas a *Friend* may speake, as the case requires, & not as it sorteth with the person. But to enumerate these Things were endlesse: I have given the Rule, where a Man cannot fitly play his owne Part: If he have not a *Friend*, he may quit the Stage.

Of Expence.

XXVIII.



Riches are for Spending ;
 And Spending for Honour and good Actions. Therefore *Extraordinary Expence* must be limited by the Worth of the Occasion : For *Voluntary Undoing*, may be aswell for a Mans Country as for the Kingdome of Heaven. But *Ordinary Expence* ought to be limited by a Mans Estate ; And governed with such regard, as it be within his Compasse ; And not Subject to deceit and Abuse of Servants ; And ordered to the best shew, that the Bills may be lesse, than the Estimation abroad. Certainly, if a Man will keep but of Even hand, his *Ordinary Expences* ought to be, but to the Halfe of his Receipts. And if he thinke to wax Rich, but

to the Third Part. It is no Basenesse, for the Greateſt, to deſcend and looke, into their owne *Eſtate*. Some forbear it, not upon Negligence alone, But doubting to bring Themſelves into Melancholy, in reſpect they ſhall finde it Broken. But Wounds cannot be cured without Searching. He that cannot looke into his own Eſtate at all, had need both Choofe well, thoſe whom he employeth, and change them often : For New are more Timorous, and leſſe Subtile. He that can looke into his Eſtate but ſeldome, it behoveth him to turne all to certainties. A man had need, if he be Plentifull, in ſome kind of *Expence*, to be as ſaving againe, in ſome other. As if he be Plentifull in Diet, to be Saving in Apparell : If he be plentiful in the Hall, to be Saving in the Stable: And the like. For he that is Plentifull in *Expences* of all Kindeſ, will hardly be preſerved from Decay. In Clearing of a Mans Eſtate, he may as well hurt Himſelfe in being in too ſudden, as in letting it runne on too long. For haſty Selling is common-

ly as Disadvantageable as Interest. Besides, he that cleares at once, will relapse; For finding himselfe out of Straights, he will revert to his Customes: But he that cleareth by Degrees, induceth a Habit of Frugality, and gaineth as well upon his Minde, as upon his Estate. Certainly, who hath a State to repaire, may not despise small Things: And commonly, it is lesse dishonourable, to abridge pettie Charges, than to stoope to petty Gettings. A Man ought warily to beginne Charges, which once begun will Continue: But in Matters, that returne not, he may be more Magnificent.

Of

Of the true Great- nesse of Kingdomes and Estates.

XXIX.

THe Speech of *Themistocles* the *Athenian*, which was Haughtie and Arrogant, in taking so much to Himself, had been a Grave and Wise Observation & Censure, applied at large, to others. Desired at a Feast to touch a Lute, he said; *He could not fiddle, but yet he could make a small Towne, a great Citie.* These Words (holpen a little with a Metaphore) may Expresse two differing Abilities, in those that deale in Businesse of Estate. For if a true Survey be taken, of Counsellours and Statesmen, there may be found (though rarely,) those, which can make a *Small State Great*, and yet cannot *Fiddle*: As on the other side, there

M 4 will

will be found a great many, that can *fiddle* very cunningly, but yet are so farre from being able, to make a *Small State Great*, as their Gift lieth the other way; To bring a Great and Flourishing Estate to Ruine and Decay. And certainly, those Degenerate Arts and Shifts, whereby many Counsellours and Governors, gaine both *Favour* with their Masters, and Estimation with the Vulgar, deserve no better Name than *Fidling*; Being Things, rather pleasing for the time, and gracefull to themselves onely, than tending to the Weale and Advancement of the State, which they serve. There are also (no doubt) Counsellours and Governours, which may be held sufficient, (*Negotiis pares*,) Able to mannage Affaires, and to keepe them from *Precipices*, and manifest Inconveniencies; which neverthelesse, are far from the Ability, to raise and Amplifie an Estate, in Power, Meanes, and Fortune. But be the worke-men what they may be, let us speak of the Worke; That is; The true *Greatnesse of Kingdomes and Estates*;

Estates; and the *Meanes* thereof. An Argument, fit for Great and Mighty Princes, to have in their hand, To the end, that neither by Over-measuring their Forces, they leese themselves in vaine Enterprises; Nor on the other side, by undervaluing them, they descend to Fearefull and Pusillanimous Counsell.

The *Greatnesse* of an Estate in Bulke and Territory, doth fall under Measure; and the *Greatnesse* of Finances and Revenue doth fall under Computatiō. The Population may appeare by Musters: And the Number and *Greatnesse* of Cities and Townes, by Cards and Maps. But yet there is not any Thing amongst Civill Affaires, more subject to Errour, than the right valuation, and true Judgement, concerning the Power and Forces of an Estate. The *Kingdome* of *Heaven* is compared, not to any great Kernell or Nut, but to a *Graine* of *Mustard-seed*; which is one of the least Graines, but hath in it a Propertie and Spirit, hastily to get up and spread. So are there States, great in Territory,

ritorie, and yet not apt to Enlarge, or Command; And some, that have but a small Dimension of Stemme, and yet apt to be the Foundations of great Monarchies.

Walled Townes, Stored Arcenalls and Armouries, Goodly Races of Horse, Chariots of Warre, Elephants, Ordnance, Artillery, and the like: All this is but a Sheep in a Lions Skin, except the Breed and disposition of the People, be stout and warlike. Nay Number (it selfe) in Armies, importeth not much, where the People is of weake Courage: For (as *Virgill* saith) *It never troubles a Wolfe, how many the sheepe be.* The Armie of the *Persians*, in the plaines of *Arbela*, was such a vast Sea of People, as it did somewhat astonish the Commanders in *Alexanders* Armie; Who came to him therefore, and wisht him, to set upon them by Night; But he answered, *He would not pilfer the victorie.* And the Defeat was Easie. When *Tigranes* the *Armenian*, being encamped upon a Hill, with 400000 Men, discovered the Armie

Armie of the *Romans*, being not about 14000. Marching towards him, he made himselfe Merry with it, and said, *Yonder Men, are too Many for an Ambassage, and too Few for a Fight.* But before the Sunne set, he found them enow to give him the Chase, with infinite Slaughtet. Many are the Examples, of the great *Disparities* betweene Number and Courage: So that a Man may truly make a Judgement; That the Principall Point of *Greatnesse* in any State, is to have a Race of Military Men. Neither is Money the Sinewes of Warre, (as it is trivially said) where the Sinewes of Mens Armes, in Base and Effeminate People, are failing. For *Solon* said well to *Croesus* (when in Ostentation he shewed him his Gold,) *Sir, if any Other come, that hath better Iron than you, he will be Master of all this Gold.* Therefore let any Prince or State thinke soberly of his Forces, except his *Militia* of Natives, be of good and Valiant Souldiers. And let Princes, on the other side, that have Subjects of *Martiall* disposition, know their owne Strength, unlesse

unlesse they be otherwise wanting unto
 Themselves. As for *Mercenary Forces*,
 (which is the Helpe in this Case) all Ex-
 amples shew; That whatsoever Estate or
 Prince doth rest upon them, *He may spread*
his Feathers for a time, but he will mew them
soone after.

The *Blessing of Judah and Issachar* will
 never meet; *That the same People or Nati-*
on; should be both The Lions whelpe, and
the Ass betweene Burthens: Neither will it
 be, that a People over-laid with *Taxes*,
 should ever become Valiant, and Marti-
 all. It is true, that *Taxes* levied by Con-
 sent of the Estate, doe abate Mens Cou-
 rage lesse; As it hath been seene notably
 in the *Exercises* of the *Low Countries*; And
 in some degree, in the *Subsidies* of *England*.
 For you must note, that we speake now,
 of the Heart, and not of the Purse. So
 that, although the same *Tribute* and *Tax*,
 laid by Consent, or by Imposing, be all
 one to the Purse, yet it workes diversly
 upon the Courage. So that you may
 conclude; *That no People, over-charged*
with

with Tribute, is fit for Empire.

Let States that aime at *Greatnesse*, take heed how their *Nobility* and *Gentlemen*, doe multiply too fast. For that maketh the Common Subject, grow to be a Peasant, and Base Swaine, driven out of Heart, and in effect but a *Gentlemans* Labourer. Even as you may see in Coppice Woods; If you leave your *staddles* too thicke, you shall never have cleane Underwood, but Shrubs and *Busbes*. So in Countries, if the *Gentlemen* be too many, the *Commons* will be base; And you will bring it to that, that not the hundred poll, will be fit for an Helmet: Especially as to the *Infantry*, which is the Narue of an Army: And so there will be Great Population, and Little Strength. This, which I speake of, hath been no where better seene, than by comparing of *England* and *France*; whereof *England*, though farre lesse in Territory and Population, hath beene (neverthelesse) an Overmatch; In regard, the *Middle People* of *England*, make good Souldiers, which the *Peasants* of *France* doe not. And here-
in

in the device of King *Henry* the Seventh, (whereof I have spoken largely in the *History of his Life*) was Profound, and Admirable; In making Farmes, and houses of Husbandry, of a Standard; That is, maintained with such a Proportion of Land unto them, as may breed a Subject, to live in Convenient Plenty, and no Servile Condition; And to keepe the Plough in the hands of the Owners, & not meere Hirelings. And thus indeed, you shall attaine to *Virgils* Character, which he gives to Ancient *Italy*:

—*Terra potens Armis atq; ubere Gleba.*
Neither is that State (which for any thing I know, is almost peculiar to *England*, and hardly to be found any where else, except it be perhaps in *Poland*) to be passed over; I meane the State of *Free Servants* and *Attendants* upon *Noblemen* and *Gentlemen*; which are no waies inferiour, unto the *Yeomanry*, for Armes. And therefore, out of all Question, the Splendour, and Magnificence, and great Retinues, and Hospitality of *Noblemen*, and *Gentlemen*,
received

received into Custome, doth much conduce, unto *Martiall Greatnesse*. Whereas contrariwise, the Close and Reserved living, of *Noblemen*, and *Gentlemen*, causeth a Penury of *Military Forces*.

By all meanes, it is to be procured, that the *Trunck* of *Nebuchadnezzars Tree* of *Monarchy*, be great enough, to beare the Branches, and the Boughs; That is, That the *Naturall Subjects* of the Crowne or State, beare a Sufficient Proportion, to the *Stranger Subjects*, that they governe. Therefore all States, that are liberall of Naturalization towards Strangers, are fit for *Empire*. For to thinke, that an Handfull of People, can, with the greatest Courage, and Policy in the World, embrace too large extent of Dominion, it may hold for a time, but it will faile suddainly. The *Spartans* were a nice People, in Point of Naturalization; whereby, while they kept their Compasse, they stood firme; But when they did spread, and their Boughes were becommen too great, for their Stem, they became a Windfall upon the suddaine.

suddaine. Never any State was, in this Point, so open to receive *Strangers*, into their Body, as were the *Romans*. Therefore it sorted with them accordingly; For they grew to the greatest *Monarchy*. Their manner was, to grant Naturalization, (which they called *Ius Civitatis*) and to grant it in the highest Degree, That is, not onely *Ius Commercii*, *Ius Connubii*, *Ius Hereditatis*; But also, *Ius Suffragii*, and *Ius Honorum*. And this, not to Singular Persons alone, but likewise to whole Families; yea to Cities, and sometimes to Nations. Adde to this, their Custome of *Plantation* of *Colonies*; whereby the Roman Plant, was removed into the Soile, of other Nations. And putting both Constitutions together, you will say, that it was not the *Romans* that spread upon the *World*; But it was the *World*, that spread upon the *Romans*; and that was the sure Way of *Greatnesse*. I have marveiled sometimes at *Spaine*, how they claspe and containe so large Dominions, with so few Naturall *Spaniards*: But sure, the whole compasse

of *Spaine*, is a very Great Body of a Tree; Farre above *Rome* and *Sparta*, at the first. And besides, though they have not had that usage, to Naturalize liberally; yet they have that, which is next to it: That is, To imploy, almost indifferently, all Nations, in their Militia of ordinary Souldiers: yea, and sometimes in their Highest Commands. Nay, it seemeth at this instant, they are sensible of this want of Natives; as by the *Pragmaticall Sanction*, now published, appeareth.

It is certaine, that *Sedentary*, and *Within-doore Arts*, and delicate Manufactures (that require rather the Finger, than the Arme) have, in their Nature, a Contrariety, to a Military disposition. And generally, all Warlike People, are a little idle; And love Danger better than Travaile: Neither must they be too much broken of it, if they shall be perserved in vigour. Therefore, it was great Advantage, in the Ancient States of *Sparta*, *Athens*, *Rome*, and others, that they had the use of *Slaves*, which commonly did rid those Manufactures.

factures. But that is abolished, in greatest part, by the *Christian Law*. That which commeth neereſt to it, is, to leave thoſe Arts chiefly to Strangers, (which for that purpoſe are the more eaſily to be received) and to containe the principall Bulke of the vulgar Natives, within thoſe three kinds; *Tillers of the Ground Free Servants*; and *Handy craft-Men*, of Strong and Manly Arts, as Smiths, Maſons, Carpenters, &c. Not reckoning Profeſſed ſouldiers.

But above all, for *Empire and Greatneſſe*, it importeth moſt; That a Nation doe profeſſe Armes, as their principall Honour, Study, and Occupation. For the Things, which we formerly have ſpoken of, are but *Habilitations* towards Armes: And what is *Habilitation* without *Intention* and *Act*? *Romulus*, after his death (as they report, or ſaigne) ſent a Preſent to the *Romans*; That, above all, they ſhould intend Armes; and then, they ſhould prove the greateſt *Empire* of the World. The Fabrick of the State of *Sparta*, was wholly (though not wilely) framed;

med, and composed, to that Scope and End. The *Persians*, and *Macedonians*, had it for a flash. The *Galls*, *Germans*, *Goths*, *Saxons*, *Normans*, and others, had it for a Time. The *Turkes* have it, at this day, though in great Declination. Of Christian *Europe*, they that have it, are, in effect, onely the *Spaniards*. But it is so plaine, That every Man perceiveth in that he most intendeth, that it needeth not to be stood upon. It is enough to point at it. That no Nation, which doth not directly professe Armes, may looke to have Greatnesse fall into their Mouths. And, on the other side, it is a most Certaine Oracle of Time. That those States, that continue long in that Profession (as the *Romans* and *Turkes* principally have done) do wonders. And those, that have professed Armes but for an Age, have notwithstanding, commonly, attained that Greatnesse in that Age, which maintained them long after, when their Profession and Exercise of Armes hath growen to decay.

Incident to this Point is; For a State, to

have thole Lawes or Customes, which may reach forth unto them, just Occasions (as may be pretended) of Warre. For there is that Justice imprinted, in the Nature of Men, that they enter not upon Wars (whereof so many Calamities doe ensue) but upon some, at the least Specious, Grounds and Quarrells. The *Turke*, hath at hand, for cause of Warre, the Propagation of his Law or Sect; A Quarrell that he may alwayes Command. The *Romans*, though they esteemed, the Extending the Limits of their Empire, to be great Honour to their Generalls, when it was done; yet they never rested upon that alone, to begin a Warre. First therefore, let nations, that pretend to *Greatnesse*, have this, That they be sensible of Wrongs, either upon Borderers, Merchants, or Politique Ministers; And that they sit not too long upon a Provocation. Secondly, let them be prest, and ready to give Aids and Succours, to their Confederates: As it ever was with the *Romans*. In so much, as if the Confederate, had

Leagues

Leagues Defensive with divers other States, and upon Invasion offered, did implore their Aides severally, yet the *Romans* would ever be the formost, and leave it to none Other to have the Honour. As for the Warres, which were anciētly made, on the behalfe of a kinde of Party, or tacite Conformity of Estate, I doe not see how they may be well justified: As when the *Romans* made a Warre for the Liberty of *Græcia*: Or when the *Lacedæmonians*, and *Athenians*, made Warres, to set up or pull downe *Democracies*, and *Oligarchies*: Or when Warres were made by Forrainers, under the pretence of Justice, or Protection, to deliver the Subjects of others, from Tyranny, and Oppression: And the like. Let it suffice, That no Estate expect to be *Great*, that is not awake, upon any just Occasion of Arming.

No Body can be healthfull without Exercise, neither Naturall Body, nor politique: And certainly, to a Kingdome or

Estate, a iust and Honourable Warre, is the true *Exercise*. A Civill Warre, indeed, is like the Heat of a Fever; But a Forraine Warre, is like the Heat of *Exercise*, and serveth to keepe the Body in Health: For in a Slothfull Peace, both Courages will effeminate, and Manners Corrupt. But howsoever it be for happinesse, without all Question, for *Greatnesse*, it maketh, to be still, for the most Part, in Armes: And the strength of a Veteran Army, (though it be a chargeable Businesse) alwaies on Foot, is that, which commonly giveth the Law; Or at least the Reputation amongst all Neighbour States; As may well be seene in Spaine; which hath had, in one Part or other, a Veteran Army, almost continually, now by the Space of Six-score yeeres.

To be Master of the Sea, is an Abridgment of a Monarchy. Cicero writing to Atticus, of Pompey his Preparation against Caesar, saith; *Consilium Pompeii plane Themistocleum est; Putat enim, qui Mari possit*
tur,

tur, cum Rerum positi. And, without doubt, Pompey had tired out *Cesar*, if upon vain Confidence, he had not left that Way. We see the great Effects of Battails by *Sea*. The Battaille of *Actium* decided the Empire of the World. The Battaille of *Lepanto* arrested the Greatnesse of the *Turke*. There be many Examples, where *Sea-Fights* have beene Finall to the warre; But this is, when Princes or States, have set up their Rest, upon the Battails. But thus much is certaine; That he that Commands the *Sea*, is at great liberty, and may take as much, and as little of the Warre, as he will. Whereas those, that be strongest by land, are many times neverthelesse in great Straights. Surely, at this Day, with us of *Europe*, the Vantage of Strength at *Sea* (which is one of the Principall Dowries of this Kingdom of *Great Brittain*) is Great: Both because, Most of the Kingdomes of *Europe*, are not meere-ly Inland, but girt with the *Sea*, most part of their Compasse; And because; the Wealth of both *Indies*; seemes in great

Part, but an Accessary, to the Command of the *Seas*.

The *Warres of Latter Ages*, seeme to be made in the Darke, in Respect of the Glory and Honour, which reflected upon Men, from the *Wars in Ancient Time*. There be now, for Martiall Encouragement, some Degrees and Orders of Chivalry; which neverthelesse, are conferred promiscuously, upon Soldiers, and no Soldiers; And some Remembrance perhaps upon the Scutchion; And some Hospitals for Maimed Soldiers; And such like Things. But in Ancient Times, The *Trophies* erected upon the Place of the Victory; The Funerall Laudatives and Monuments for those that died in the Wars; The Crowns & Garlands Personall; The Stile of Emperor, which the Great King of the World after borrowed; The Triumphs of the Generalls upon their Returne; The great Donatives and Largeesses upon the Disbanding of the Armies; were Things able to enflame all Mens Courages. But above all, That of the Triumph, amongst
the

the *Romans*, was not Pageants or Gaude-
rie, but one of the Wisest and Noblest In-
stitutions, that ever was. For it contain-
ed three Things; Honour to the Gene-
rall; Riches to the Treasury out of the
Spoiles; And Donatives to the Army. But
that Honour, perhaps, were not fit for
Monarchies; Except it be in the Person of
the *Monarch* himselfe, or his Sonnes; As
it came to passe, in the Times of the *Ro-
man Emperours*, who did impropriate the
Actuall Triumphs to Themselves, and
their Sonnes, for such Warres, as they did
archieue in Person: And left only, for
Warres atchieved by Subjects, some Tri-
umphall Garments, and Ensignes, to the
Generall.

To conclude; No Man can, by *Care
taking* (as the *Scripture* saith) *adde a Cubite
to his Stature*: in this little Modell of a
Mans Body; But in the Great Frame of
Kingdomes, and *Common Wealths*, it is in the
power of Princes, or Estates, to adde Am-
plitude and *Greatnesse* to their *Kingdomes*.
For by introducing such Ordinances,
Consti-

Constitutions, and Customes, as we have now touched, they may sow *Greatnesse*, to their Posterity, and Succession. But these Things are commonly not Observed, but left to take their Chance.

Of

Of Regiment of Health.

XXX.

Here is a Wisedome in this, beyond the Rules of *Physicke*: A Mans owne Observation, what he finds Good of, and what he finds Hurt of, is the best *Physicke* to preserve Health. But it is a safer Conclusion to say; *This agreeth not well with me, therefore I will not continue it*; Than this; *I finde no offence of this, therefore I may vse it*. For strength of Nature in youth, passeth over many Excesses, which are owing a Man till his Age. Discerne of the comming on of Yeares, and thinke not to doe the same Things still; For Age will not be Defted. Beware of sudden Change in any great point of Diet, and if necessity inforce it, fit

fit the rest to it. For it is a Secret, both in Nature, and State ; That it is safer to change Many Things, then one. Examine thy Customes, of Diet, Sleepe, Exercise, Apparell, and the like ; And trie in any Thing, thou shalt Judge hurtfull, to discontinue it by little and little ; But so, as if thou doest finde any Inconvenience by the Change, thou come backe to it again. For it is hard to distinguish, that which is generally held good, and wholesome, from that, which is good perticularly, and fit for thine owne Body. To be free minded, and cheerefully disposed, at Houres of Meat, and of Sleepe, and of Exercise, is one of the best Precepts of Long lasting. As for the Passions and Studies of the Minde ; Avoid Envy ; Anxious Feares ; Anger fretting inwards ; Subtill and knotty Inquisitions ; Foyes, and Exhilarations in Excesse ; Sadnesse not Communicated. Antertaine Hopes ; Mirth rather than Joy ; Variety of Delights, rather than Surfet of them ; Wonder, and Admiration, and therefore Novelties ; Studies

dies th at fill the Minde with Splendide and Illustrious Objects, as Histories, Fables, and Contemplations of Nature. If you flie Physicke in *Health* altogether, it will be too strange for your Body, when you shall need it. If you make it too familiar, it will worke no extraordinary Effect; when Sicknesse commeth. I commend rather, some Diet, for certaine Seasons, than frequent Use of *Physicke*, Except it be growen into a Custome. For those Diets alter the Body more, and trouble it lesse. Despise no new Accident, in your Body, but aske Opinion of it. In *Sicknesse*, respect *Health* principally; And in *Health*, *Action*. For those that put their Bodies, to endure in *Health*, may in most *Sicknesses*, which are not very sharpe, be cured only with Diet, and Tendering *Celsus*, could never have spoken it as a *Physician*, had he not beene a Wise Man withall: when he giveth it, for one of the great precepts of Health and Lasting; That a Man doe vary, and enterchange Contraries; But with an Inclination to the

the more benigne Extreame: Vse Fasting, and full Eating, but rather full Eating; Watching, and Sleepe, but rather Sleepe; Sitting, and Exercise, but rather Exercise; and the like. So shall Nature be cherished and yet taught Masteries. *Physitians* are some of them so pleasing, and conformable to the Humour of the Patient, as they presse not the true Cure of the Disease; And some other are so Regular, in proceeding according to Art, for the Disease, as they respect not sufficiently the Condition of the Patient. Take one of a Middle Temper; Or if it may not be found in one Man, combine two of either sort: And forget not to call, as well the best acquainted with your Body, as the best reputed of for his Faculty.

Of Suspicion.

XX XI.



Suspicious, amongst Thoughts, are like Bats amongst Birds, they ever fly by Twylight. Certainly, they are to be repressed; or, at the least, well guarded: For they cloud the Minde; they leese Friends, and they checke with Businesse, whereby Businesse cannot goe on, currantly, and constantly. They dispose Kings to Tyranny, Husbands to Jealousie, Wife Men to Irresolution and Melancholly. They are Defects, not in the Heart, but in the Braine; For they take Place in the Stoutest Natures: As in the Example of *Henry* the Seventh of *England*: There was not a more *Suspicious* Man, nor a more Stout. And in such a Composition, they doe small Hurt. For commonly they are not admitted, but with Examination, whether they

they be likely or no? But in fearefull Natures, they gaine Ground too fast. There is Nothing makes a Man *Suspect* much, more than to know little: And therefore Men should remedy *Suspicion*, by procuring to know more, and not to keep their *Suspitions* in Smother. What would Men have? Doe they thinke, those they employ and deale with, are Saints? Doe they not thinke, they will have their owne Ends, and be truer to themselves, than to them? Therefore, there is no better Way to moderate *Suspitions*, than to account upon such *Suspitions* as true, and yet to bridle them, as false, For so farre, a Man ought to make use of *Suspitions*, as to provide, as if that should be true, that he *Suspects*, yet it may doe him no Hurt. *Suspitions*, that the Minde, of it selfe, gathers, are but Buzzes; But *Suspitions*, that are artificially nourished, and put into Mens Heads, by the Tales, and whisperings of others, have Stings. Certainly, the best Meane, to cleare the Way, in this same Wood of *Suspitions*, is franckly to communicate

municate them, with the Partie, that he
Suspects: for thereby, he shall be sure, to
 know more of the Truth of them than he
 did before; And withall, shall make that
 Party, more circumspect, not to give fur-
 ther Cause of *Suspicion*: But this would
 not be done to Men of base Natures: For
 they, if they finde themselves once sus-
 pected, will never be true. The *Italian* saies;
Sospetto licentia fede: As if *Suspicion* did
 give a Pasport to Faith: But it ought ra-
 ther to kindle it, to discharge it selfe.

But his is a right way, to knowe what he
 not what he should be Thought: Some have
 called *Cognition* (which, and I think
 which kind of Power is for the most
 part I think, and when it is once per-
 ceiv'd, it is to give the Occasion; And a
 good, in the way, and speech of con-
 sideration to vary and concerning speech of
 the present Occasion with Arguments

Of Discourse.

XXXII.



Some in their *Discourse*, desire rather Commendation of Wit, in being able to hold all Arguments, than of Judgement, in discerning what is True; As if it were a Praise, to know what might be Said, and not what should be Thought. Some have certaine Common Places, and Themes, wherein they are good, and want Variety. Which kinde of Poverty is for the most part Tedious, and when it is once perceived Ridiculous. The Honourablest Part of Talke, is to give the Occasion; And againe to Moderate and passe to somewhat else; For then a Man leads the Daunce. It is good, in *Discourse*, and Speech of Conversation, to vary, and entermingle Speech of the present Occasion with Arguments; Tales

Tales with Reasons: Asking of Questions with telling of Opinions; and Jest with Earned: For it is a dull Thing to Tire, and as we say now, to Jade, any thing too far. As for Jest, there be certain Things, which ought to be priviledged from it; Namely Religion, Matters of State, Great Persons, Any mans present Businesse of Importance, And any Case that deserveth pitty. Yet there be some, that thinke their Wits have beene a sleep: Except they dart out somewhat, that is piquant, and to the Quicke: That is a Vaine, which would be brideled;

Parce Puer stimulis, & fortius utere Loris.

And generally, Men ought to finde the difference, betweene Saltnesse and Bitternesse, Certainly, he that hath a Satyricall vaine, as he maketh others afraid of his Wit, so he had need be afraid of others Memory. He that questioneth much, shall learne much, and content much; But especially, if he apply his Questions, to the Skill of the Persons, whom he asketh:

For he shall give them occasion, to please themselves in Speaking, and himselfe shall continually gather Knowledge. But let his Questions, not be troublesome; For that is fit for a Poser. And let him be sure, to leave other Men their Times to speake. Nay, if there be any, that would raigne, and take up all the time, let him finde meanes to take them off, and to bring Others on; As Musicians use to doe, with those, that dance too long Galliards. If you dissemble sometimes your knowledge, of that you are thought to know; you shall be thought another time to know that, you know not. Speech of a Mans selfe ought to be seldome, and well chosen. I knew one, was wont to say, in Scorne; *He must needs be a wise Man, he speaks so much of Himselfe*. And there is but one Gate, wherein a Man may Commend Himselfe, with good Grace; And that is in commending Vertue in Another; Especially, if it be such a Vertue, whereunto Himselfe pretendeth. Speech of Touch towards Others, should be sparingly used: For *Discombe* ought to be

be as a Field, without coming home to any Man. I knew two Noble-men, of the West Part of England; Wherof the one was given to Scoffe, but kept ever Royall Cheere in his house: The other, would aske of those, that had been at the Others Table; *Tel truly, was there never a Flout or dry Blow given,* To which the Guest would answer; *Such and such a Thing passed:* The Lord would say; *I thought he would marre a good dinner.* Discretion of Speech, is more than Eloquence; And to speake agreeable to him, with whom we deale, is more thā to speak in good Words, or in good order. A good continued Speech, without a good Speech of Interlocution, shewes Slownesse: And a Good Reply, or Second Speech, without a good Setled Speech, sheweth Shallownes and Weakenesse. As we see in beasts, that those that are Weakest in the Course, are yet Nimblest in the Turne: As it is betwixt the Grey-hound, and the Hare. To use too many Circumstances, ere one come to the Matter, is Wearisome; To use none at all, is Blunt.

Of Plantations.

XXXIII

Plantations are amongst Ancient, Primitive, and Heroicall Workes. When the World was young, it begat more Children; But now it is old, it begets fewer: For I may justly account new *Plantations*, to be the Children of former Kingdomes. I like a *Plantation* in a Pure Soile; that is, where People are not *Displaced*, to the end, to *Plant* in Others. For else, it is rather an Extirpation, than a *Plantation*. *Planting* of Countries, is like *Planting* of Woods; For you must make account, to leese almost Twenty yeares Profit, and expect your Recompence, in the end. For the principall Thing, that hath beene the Destruction of most *Plantations*, hath beene the Base, and Hastie drawing of profit, in the first Yeares. It is true, Spee-

die

die Profit is not to be neglected, as farre as may stand, with the Good of the *Plan-
tation*, but no further. It is a Shameful and
Unblessed Thing, to take the Scumme of
People and wicked Condemned Men, to
be the People with whom you *Plant* :
And not only so, but it spoileth the *Plan-
tation*; For they will ever live like Rogues
and not fall to work, but be lazie, and doe
Mischiefe, and spend Victuals, and be
quickly weary, and then Certifie over to
their Country to the Discredit of the *Plan-
tation*. The People wherewith you *Plant*,
ought to be Gardners, Plough-men, La-
bourers, Smiths, Carpenters, Joyners, Fi-
sher-men, Fowlers with some few Apo-
thecaries, Surgeons, Cookes, and Bakers.
In a Country of *Plantation*, first looke a-
bout, what kinde of Victuall, the Coun-
try yeelds of it selfe, to Hand : As Chest-
nuts, Wall-nuts, Pine-Apples, Olives,
Dates, Plummes, Cherries, Wild Ho-
ny and the like : and make use of them.
Then Consider, what Victuall or Esculent
Things there are, which grow speedily,

and within the yeere; As Parsnips, Carrets Turnips, Onions, Radish, Artichokes of Hierusalem, Maiz, & the like. For Wheat, Barly, and Oats, they aske too much Labour: But with Pease, and Beanes, you may begin: Both because they aske lesse Labour, and because they serve for Meat, as well as for Bread. And of Rice likewise commeth a great Encrease, and it is a kinde of Meat. Above, all, there ought to be brought Store of Bisket, Oat-meale, Flower, Meale, and the like, in the beginning, till Bread may be had. For Beasts, or Birds, take chiefly such, as are least Subject to Diseases, and Multiply fastest: As Swine, Goats, Cocks, Hennes, Turkeys, Geese, House-doves, and the like. The Victuall in *Plantations*, ought to be expended, almost as in a Besieged Towne; That is, with certaine Allowance. And let the Maine Part of the Ground employed to Gardens or Corne, be to a Common Stocke; And to be Laid in, and Stored up, and then Delivered out in Proportion; Besides some Spots of Ground, that

that any Particular Person, will Manure, for his owne Private-Consider likewise, what Commodities the Soile, where the *Plantation* is, doth naturally yeeld, that they may some way helpe to defray the Charge of the *Plantation*: So it be not, as was said, to the untimely Prejudice, of the maine Businesse; As it hath fared with *Tabacco* in *Virginia*. Wood commonly aboundeth but too much; And therefore Timber is fit to be one. If there be Iron Vre, and Streames whereupon to set the Mills; Iron is a brave Commoditie, where Wood aboundeth. Making of Bay Salt, if the Climate be proper for it, would be put in Experience. Growing Silke likewise, if any be, is a likely Commoditie. Pitch and Tarre, where store of Firres and Pines are, will not faile. So Drugs, and Sweet Woods, where they are, cannot but yeeld great Profit. Soape Ashes likewise, and other Things, that may be thought of. But moile not too much under Ground; For the Hope of Mines is very uncertaine, and useth to make the *Planters*

ters Lazie, in other things. For Government, let it be in the hands of one, assisted with some Counsell: And let them have Commission, to exercise Martiall Lawes, with some limitation. And aboveall, let Men make that Profit of being in the wildernesse, as they have God alwayes, & his Service, before their Eyes. Let not the Government of the *Plantation*, depend upon too many Counsellours, & Undertakers, in the Country that *Planteth*, but upon a temperate Number: And let those be, rather Noblemen, and Gentlemen, than Merchants; For they looke ever to the present Gaine. Let there be Freedoms from Custome, till the *Plantation* be of Strength: And not only Freedom from Custome, but Freedom to carry their Commodities, where they may make their Best of them; except there be some specially Cause of Caution. Cramme not in People, by sending too fast; Company, after Company, But rather hearken how they waste, and send Supplies proportionably; But so, as the Number may live well

well, in the *Plantation*, and not by Str-
charge be in Penury. It hath beene a great
Endangering, to the Health of some *Plan-
tations*, that they have built along the Sea,
and Rivers, in Marish and unwholsome
Grounds. Therefore, though you begin
there, to avoid Carriage, and other like
Discommodities, yet build stil, rather up-
wards, from the Streames, than along. It
concerneth likewise, the Health of the
Plantation, that they have good Store of
Salt with them, that they may use it, in
their Vi&thuals, when it shall be necessary.
If you *Plant*, where Savages are, doe not
only entertaine them with Trifles, and
Gingles, But use them justly, & gracious-
ly, with sufficient Guard neverthelesse :
And doe not winne their favour, by hel-
ping them to invade their Enemies, but
for their Defence it is not amisse. And
send oft of them, over to the Country, that
Plants, that they may see a better Condi-
tion than their owne, and commend it
when they returne. When the *Plantation*
grows to Strength, then it is time, to *Plant*
with

with Women, as well as with Men, That the *Plantation* may spread into Generations and not be ever peece'd from without. It is the sinfulllest Thing in the world, to forsake or destitute a *Plantation*, once in Forwardnesse: For besides the dishonour, it is the Guiltinesse of Bloud, of many Commiserable Persons.

Of

Of Riches.

XXXIII.



Cannot call *Riches* better,
 than the *Baggage* of *Ver-*
tue. the *Roman* Word is
 better; *Impedimenta.* For
 as the *Baggage* is to an
Army, so is *Riches* to *Vertue.* It cannot
 be speared, nor left behind; but it hindreth
 the *March;* Yea, and the care of it, some-
 times, loseth or disturbeth the *Victory:*
 Of great *Riches,* there is no *Reall* use, ex-
 cept it be in the *Distribution;* the rest is
 but conceit. So saith *Salomon;* *Where*
much is, there are many to consume it; And
what hath the Owner, but the Sight of it, with
his Eyes? The personall Fruition in any
 Man, cannot reach to feele *Great Riches:*
 There is a *Custody* of them; Or a *Power*
 of *Dole* and *Donative* of them; Or a
 Fame

Fame of them ; But no Solid Vse to the owner. Doe you not see, what fained Princes, are set upon little Stones, & Rarities? And what works of Ostentation, are undertaken, because their might seeme to be, some Vse of great Riches? But then you will say, they may be of use, to buy Men out of Dangers or Troubles. As Salomon saith, *Riches are as a strong Hold, in the Imagination of the Rich man.* But this is excellently expressed, that it is in *Imagination*, and not alwaies in *Fact*. For certainly Great Riches, have sold more Men than they have bought out. Seeke not Proud Riches, but such as thou maist get justly, Vse soberly, Distribute cheerefully, and Leave contentedly. Yet have no Abstract nor Friarly Contempt of them. But distinguish, as Cicero saith well of *Rabirius Posthumus*; *In studio rei amplificanda, apparebat, non Avaritie Predam, sed Instrumentum Bonitati, quari.* Hearken also to Salomon, and beware of hasty gathering of Riches: *Qui festinat ad Divitias, non erit insens.* The Poets saigne that when

when *Plutus*, (which is *Riches*,) is sent from *Jupiter*, he limps, and goes slowly; But when he is sent from *Pluto*, he runs and is Swift of Foot. Meaning, that *Riches* gotten by Good Meanes, and Just Labour, pace slowly; But when they come by the death of others, (As by the Course of Inheritance, Testaments, and the like,) they come Tumbling upon a Man. But it might be applied likewise to *Pluto*, taking him for the Devill. For when *Riches* come from the Devill, (as by Fraud, and Oppression, and unjust Meanes,) they come upon Speed. The *Wayes to enrich* are many, and most of them Foule. *Parsimony* is one of the best, and yet is not Innocent; For it withholdeth Men from Workes of Liberality, and Charitie. The Improvement of the Ground, is the most Naturall Obtaining of *Riches*; For it is our Great Mothers Blessing, the Earths; But it is slow. And yet, where Men of great wealth, doe stoop to husbandry, it multiplieth *Riches* exceedingly. I knew a Noble

Nobleman in *England*, that had the greatest Audites, of any man in my Time: A great Grasier, A great Sheepe-Master, A great Timber Man, A Great Colliar, A Great Corne-Master, A Great Lead-Man, and so of Iron, and a Number of the like Points of Husbandry. So as the Earth seemed a Sea to him, in respect of the perpetuall Importation. It was truly observed by One, that Himselfe came very hardly to a Little *Riches*, and very easily to Great *Riches*. For when a Mans Stocke is come to that, that he can expect the Prime of Markets, and overcome those Bargaines, which for their greatnesse are few Mens Money, and be Partner in the Industries of Younger Men, he cannot but encrease mainly. The *Gaines* of Ordinary Trades and *Vocations*, are honest; And furthered by two Things, chiefly: By Diligence; And By a good Name, for good and faire dealing. But the *Gaines* of *Bargaines*, are of a more doubtfull Nature; When Men shall wait upon Others Necessity,
broake

broake by Servants and Instruments to draw them on, Put off Others cunningly that would be better Chapmen, and the like Practises, which are Crafty and Naught: As for the Chopping of Bargaines, when a Man Buies, not to Hold, but to sell over againe, that commonly, Grindeth double, both upon the Seller and upon the Buyer. Sharings, doe greatly Enrich, if the Hands be well chosen, that are trusted. Usury is the certainest Meanes of Gaine, though one of the worst, As that, whereby a Man doth eate his Bread; *In sudore vultus alieni*: And besides, doth plough upon Sundaies. But yet Certaine though it be, it hath Flavves; For that the Scriveners and Broakers, doe value unsound Men, to serve their owne turne. The Fortune, in being the first in an Invention, or in a Priviledge, doth cause sometimes a wonderfull Overgrowth in Riches; As it was with the first Sugar Man in the Canaries: Therefore, if a Man can play the true Logician, to have as well

P Judge-

Judgement as Invention, he may do great Matters, especially if the Times be fit. He that resteth upon *Gaines Certaine*, shall hardly grow to great *Riches*. And he that puts all upon *Adventures*, doth oftentimes breake, and come to Poverty: It is good therefore to guard *Adventures* with *Certainties*, that may uphold losses. *Monopolies*, and *Coemption* of Wares for *Resale*, where they are not restrained, are great Meanes to enrich; especially if the Party have intelligence, what things are like to come into request, and so store himselfe before hand. *Riches* gotten by *Service*, though it be of the best Rise, yet when they are gotten by Flattery, Feeding Humours, and other Servile Conditions, they may be placed amongst the Worst. As for Fishing for *Testaments* and *Executorships*, (as *Tacitus* saith of *Seneca*, *Testamenta & Orbos tanquam Indagine capi*), it is yet worse. By how much Men submit themselves to Meaner Persons, than in *Service*. Beleeve not much them, that seeme to despise *Riches*: For they despise them, that despaire

of

of them; And none worse when they come to them. Be not Penny-wife; *Riches* have Wings, and sometimes they Fly away of themselves, sometimes they must be set Flying to bring in more. Men leave their *Riches*, either to their Kindred; Or to the Publike: And Moderate Portions prosper best in both. A great State left to an Heire, is as a Lure to all the Birds of Prey, round about, to seize on him, if he be not the better stablished in Yeares and Judgement. Likewise Glorious Gifts and Foundations, are like *Sacrifices without Salt*; And but the *Painted Sepulchers of Almes*, which soon will putrifie and corrupt inwardly. Therefore, Measure not thine Advancements by Quantity, but Frame them by Measure: And Deferre not Charities till Death: For certainly, if a Man weigh it rightly, he that doth so, is rather Liberall of an Other Mans, than of his Owne.

Of Prophecies.

XXXV.



I Meane not to speake of *Daemone Prophecies*; Nor of *Heathen Oracles*; Nor of *Naturall Predictions*; But onely of *Prophecies*, that have beene of certaine Memory, and from Hidden Causes. Saith the *Pythiassa* to *Saul*; *To Morrow thou and thy sonne shall be with me.* *Homer* hath these Verses.

*At Domus Aene cunctis dominabitur Oris,
Et Nati Natorum, & qui nascuntur ab illis:*

A Prophecie as it seemes, of the *Roman Empire*. *Seneca* the *Tragedian* hath these Verses.

— *Venient Annis*

*Secula seris, quibus Oceanus
Vincula Rerum laxet, & ingens
Pateat Tellus, Tpybisque novos*

Detegat

*Detegat Orbes ; nec sit Terris
Ultima Thule :*

A Prophecie of the Discovery of *America*.
The Daughter of *Polycrates* dreamed that
Jupiter bathed her Father, and *Apollo* an-
ointed him : And it came to passe, that
he was crucified in an Open Place, where
the Sunne made his body runne with
Sweat and the Raine washed it. *Philip*
of *Macedon* dreamed, He sealed up his
Wives Belly: whereby he did expound it,
that his Wife should be barren : But *Ari-*
stander the Soothsayer, told him, his Wife
was with Child, because Men do not vse
to Seale Vessels that are empty. A Phan-
tasme, that appeared to *M. Brutus* in his
Tent, said to him; *Philippis iterum me vide-*
bis. Tiberius sayd to *Galba*, *Tu quoq; Galba*
degustabis Imperium. In *Vespasians* Time,
there went a Prophecie in the East ; That
those that should come forth of *Judea*,
should Reigne over the World : which
though it may be was meant of our Savi-
our, yet *Tacitus* expounds it of *Vespasian*.
Domitian Dreamed, the Night before he

was slaine, that a Golden Head was growing out of the Nape of his Necke: And indeed the Succession that followed him for many yeares, made Golden Times. *Henry the Sixt of England*, said of *Henry the Seventh*, when he was a Lad, and gaue him Water; *This is the Lad, that shall enjoy the Crowne, for which we strive.* When I was in *France*, I heard from one *D^r Pena*, that the *Q^{ueene} Mother*, who was given to Curious Arts, caused the *King* her Husbands Nativity, to be Calculated, under a false Name; And the Astrologer gave a Judgment, that he should be killed in a Duell; At which the *Queene* laughed, thinking her Husband, to be above Challenges and Duels: but he was slaine, upon a Course at Tilt, the Splinters of the Staffe of *Mongomery*, going in at his Bever. The trivial *Prophecie*, which I heard, when I was a Childe and *Queene Elizabeth* was in the Flower of her Yeares, was;

*When Hempe is sponne,
England's done.*

Whereby, it was generally conceived, that
after

greatest in Strength, though not in Number, of that ever swamme upon the Sea. As for *Cleons Dreame*, I thinke it was a Jest. It was, that he was devoured of a long Dragon: And it was expounded of a Maker of Sausages, that troubled him exceedingly. There are Numbers of the like kinde: Especially if you include *Dreames*, and *Predictions* of *Astrologie*. But I have set downe these few only of certain Credit, for Example. My Judgment is, that they ought al to be despised; And ought to serve, but for Winter Talke, by the fire side. Though when I say *Despised*, I meane it as for Beleefe: For otherwise, the Spreading or Publishing of them, is in no sort to be *Despised*; For they have done much mischief. And I see many severe Lawes made to suppress them; That, that hath given them Grace, and some credit, consisteth in three Things. First, that Men marke, when they hit, and never mark, when they misse: As they do, generally, also of *Dreames*. The second is, that probable Conjectures, or obscure Traditions, many times, turne them-

themselves into *Prophecies* : While the Nature of Man which coveteth *Divination*, thinks it no Perill to foretell that, which indeed they do but collect. As that of *Seneca's* Verse. For so much was then subject to Demonstration, that the Globe of the Earth, had great Parts beyond the *Atlanticke* ; Which mought be Probably conceived, not to be all Sea: And adding thereto, the Tradition in *Plato's Timæus*, and his *Atlanticus*, it mought encourage One, to turne it to a *Prediction*. The third, and last (which is the Great one) is that almost all of them, being infinite in Number, have been Impostures, and by idle and crafty Braines, meerely contrived and faigned, after the Event Past.

Of

Of Ambition.

XXXVI.



Ambition is like *Choler*, which is an Humour, that maketh Men Active, Earnest, Full of Alacritie, and Stirring, if it be not stopped. But if it be stopped, and cannot have his Way, it becommeth Aduſt, and thereby Maligne and Venomous. So *Ambitious Men*, if they finde the way Open for their Riſing, and ſtill get forward, they are rather Buſie than Dangerous; But if they be checkt in their deſires, they become ſecretly diſcontent, & looke upon Men and matters, with an Evill Eye; And are beſt pleaſed, whē Things go backward; Which is the worſt Property, in a Servant of a Prince or State. Therefore it is good for Princes, if they uſe *Ambitious Men*, to handle it ſo, as they be ſtill Progreſſive, and
not

not Retrograde: which because it cannot be without Inconvenience, it is good not to use such Natures at all. For if they rise not with their service, they will take Order to make their Service fall with them. But since we have said, it were good not to use Men of *Ambitious Natures*, except it be upon necessitie, it is fit we speake, in what Cases, they are of necessitie. Good Commanders in the Warres, must be taken, be they never so *Ambitious*: For the Use of their Service dispenceth with the rest; And to take a Soldier without *Ambition*, is to pull off his Spurres. There is also great use of *Ambitious Men*, in being Skreenes to Princes, in Matters of Danger and Envie: For no man will take that Part, except he be like a Seeld Dove, that mounts and mounts, because he cannot see about him. There is use also of *Ambitious Men*, in Pulling downe the Greatnesse of any Subject that over-tops: As *Tiberius* used *Macro* in the Pulling down of *Sejanus*. Since therefore they must be used, in such Cases, there resteth to speake,
how

how they are to be brided, that they may be lesse *Dangerous*. There is lesse *Danger* of them, if they be of Meane Birth, than if they be Noble : And if they be rather Haish of Nature, than Gracious and Popular. And if they be rather New Raised, than growne Cunning, and Fortified in their Greatnesse. It is counted by some, a weaknesse in Princes, to have *Favourites*. But it is, of all others, the best Remedy against *Ambitious Great Ones*. For when the Way of Pleasuring and Displeasuring, lieth by the *Favourite*, it is Impossible, Any Other should be *Over-great*. Another meanes to curbe them, is to Ballance them by Others, as Proud as they. But then there must be some Middle Counsellours, to keep things steady : For without that ballast, the Ship will roule too much. At the least, a Prince may animate and inure some Meaner Persons, to be, as it were, Scourges to *Ambitious Men*. As for the having of them Obnoxious to Ruine, if they be of fearefull Natures, it may doe well : But if they be Stout,
and

and Daring, it may precipitate their Designs ; and prove dangerous. As for the pulling of them downe, if the Affaires require it, and that it may not be done with safety suddainly, the only Way is, the Enterchange continually of Favours, and Disgraces; whereby they may not know, what to expect ; And be, as it were, in a Wood. Of *Ambitions*, it is lesse harmefull, the *Ambition* to prevaile in great Things, than that other, to appeare in every thing. For that breeds Confusion, and marres Businesse. But yet, it is lesse danger, to have an *Ambitious* Man, stirring in Businesse, than Great in Dependances. He that seeketh to be Eminent amongst Able Men, hath a great taske ; but that is ever good for the Publique. But he that plots, to be the onely Figure amongst Ciphars, is the decay of an whole Age. *Honour* hath three Things in it: The Vantage Ground to doe good : The approach to Kings, and principall Persons : And the Raising of a Mans owne Fortunes. He that hath the best of these Intentions, when he aspi-
reth.

reth, is an Honest Man : And that Prince,
that can discerne of these Intentions, in
Another that aspireth, is a wise Prince.
Generally, let Princes and States, choosē
such Ministers, as are more sensible of
Duty, than of Rising ; And such as love
Businesse rather upon Conscience, than
upon Bravery : And let them Discerne a
Busie Nature, from a willing Minde.

Of

Of Masques and Triumphs.

XXXVII.

THese Things are but Toyes, to come amongst such Serious Observations. But yet, since Princes will have such Things, it is better, they should be Graced with Elegancy than Daubed with Cost. *Dancing to Song*, is a Thing of great State, and Pleasure. I understand it, that the Song be in Quire, placed aloft, and accompanied with some broken Musicke: And the Ditty fitty to the Divice. *Acting in Song*, especially in *Dialogues*, hath an extreme Good Grace: I say *Acting*, not *Dancing*, (For that is a Meane and Vulgar Thing;) And the *Voycer* of the *Dialogue*, would be Strong and Manly, (A Base, and a Tenour; No Treble;)

ble;) And the *Ditty* High and Tragicall ; Not nice or Dainty. *Seuerall quires*, placed one over against another, and taking the Voice by *Catches*, *Antheme* wise, give great Pleasure. *Turning dances into Figure*, is a childish Curiosity. And generally, let it be noted that those Things, which I here set downe, are such, as do naturally, take the Sense, and not respect Petty Wonderments. It is true, the *Alterations of Scenes*, so it be quietly, and without Noile, are things of great Beauty, and P'eaure: For they feed and releeve the Eye, before it be full of the same Object. Let the *Scenes* abound with *Light*, specially *Coloured* and *Varied*: And let the *Masquers* or any other, that are to come downe from the *Scene*, have some *Motions*, upon the *Scene* it selfe, before their Comming down: For it drawes the Eye strangely, and makes it with great pleasure, to desire to see that, it cannot perfectly discerne. Let the *Songs* be *Loud* and *Cherefull*, and not *Chirpings*, or *Pulings*. Let the *Musicke* likewise, be *Sharpe*, and *Loud*, and *Well Placed*.
The

The *Colours*, that shew best by Candle-light, are; *White*, *Carnation*, and a *Kinde of Sea-Water-Greene*; And *Oes*, or *Spangs* as they are of no great Cost, so they are of most Glory. As for *Rise Embroydery*, it is lost, and not Discerned. Let the *Sutes* of the *Masquers*, be Gracefull, and such as become the Person, when the *Vizars* are off: Not after Examples of Knowne Attires; *Turks*, *Souldiers*, *Mariners*, and the like. Let *Antimasques* not be long; They have beene commonly of *Fooles*, *Satyres*, *Baboons*, *Wilde-Men*, *Antiques*, *Beasts*, *Spirits*, *Witches*, *Ethiopes*, *Pigmies*, *Turquets*, *Nimphs*, *Rusticks*, *Cupids*, *Statuas*, *Moving*, and the like. As for *Angels*, it is not Comicall enough, to put them in *Anti-Masques*; And any thing that is hideous, as *Devils*, *Giants*, is on the other side as unfit: But cheiefly, let the *Musicke* of them, be Recreative, and with some strange Changes. Some *Sweet Odours*, suddenly comming forth, without any drops falling, are, in such a Company, as there is Steame and Heat, Things of great
Q Pleasure;

Pleasure; & refreshment. *Double Masques*, one of Men, another of Ladies, addeth State, and Variety. But all is nothing, except the *Roome* be kept Cleare and Neat.

For *Jufts*, and *Turneyes*, and *Barriers*; The Glories of them, are chiefly in the Charriots, wherein the Challenges make their Entry; Especially if they be drawne with Strange Beasts; As Lions, Beares, Camels, and the like; Or in the Devices of their Entrancs; Or in Bravery of their Liveries; Or in the Goodly Furniture of their Horses, and Armour. But enough of these Toyes.

Of

Of Nature in Men. XXXVIII.



Nature is often Hidden;
Sometimes Overcome;
Seldome Extinguished.
Force maketh *Nature*
more violent in the Re-
turne: Doctrine and Dis-
course maketh *Nature* lesse Importune: But
Custome onely doth alter & subd ue *Na-
ture*. He that seeketh Victory over his *Na-
ture*, let him not set Himself too great, nor
too smal Tasks: For the first, wil make him
dejected by often Faylings; And the Secöd
wil mak him a smal Proceeder, though by
often Prevailings. And at the first, let him
practise with Helps, as Swimmers doe
with Bladders, or Rushes: But after a
Time, let him practise with disaduātages
as Dancers do with thick Shooes. For it
breeds great Perfection, if the Practise be
Q 2 harder

harder than the use. Where *Nature* is mighty, & therefore the Victory hard, the Degrees had need be; First to Stay & Arrest *Nature* in time; Like to him, that would say over the Foure and Twenty Letters, when he was Angry : Then to goe lesse in quant ty; As if one should, in forbearing Wine, come from Drinking Health, to a Draught at a Meale. And lastly to Discontinue altogether. But if a Man have the Fortitude, and Resolution, to enfranchise Himselfe at once, that is the best;

*Optimus ille Animi vindex, sed etia pectus
Vincula qui rumpit, dedoluitque semel.*

Neither is the Ancient Rule amisse, to bend *Nature* as a wand, to a Contrary Extreme, whereby to set it right : Understanding it, where the Contrary Extreme is no Vice. Let not a man force a Habit upon himselfe, with a perpetuall Continuance, but with some Intermision. For both the Pause, reinforceth the new Onset ; And if a Man, that is not perfect, be
ever

ever in Practice, he shall as well practise his Errors, as his Abilities; And induce one Habit of both: And there is no Meanes to helpe this, but by Seasonable Intermiſſions. But let not a Man trust his Victory over his *Nature* too ſure; For *Nature* will lay buried a great Time, and yet revive, upon the Oceaſion or Temptation. Like as it was with *Aſpes Damoſell*, turned from a Cat to a Woman; who ſate very demurely, at the Boards End, till a Mouſe ranne before her. Therefore let a Man, either avoid the Oceaſion altogether, Or put Himſelfe often to it, that he may be little moved with it. A Mans *Nature* is beſt perceived in Privateneſſe, for there is no Affectation; In Paſſion, for that putteth a Man out of his precepts; And in a new Caſe or Experiment, for there Cuſtome leaveth him. They are happy Men, whoſe *Natures* ſort with their Vocations; Otherwiſe they may ſay, *Multum Incola fuit Anima mea*: when they conſerve in thoſe Things, they doe not Affect. In Studies, whatſoever a man

commandeth upon himselfe, let him set
 Houres for it: But whatsoever is agreea-
 ble to his *Nature*, let him take no Care,
 for any set Times: For his Thoughts, will
 flie to it of themselves; So as the Spaces
 of other Businesse, or Studies, will suffice.
 A Mans *Nature* runnes either to Herbs, or
 Weeds; Therefore let him seasonably
 Water the One, and Destroy the Other.

Of this nature a Man out of his pro-
 posing And in a new Case or Experiment
 for their Customs leaveth him. They are
 happy Men whole. Yet a few will
 their Vocations; Otherwise they may
 be converted into whole. I think they doe
 not Affect. In Studies whatsoever man

Of Custome and Education.

XXXIX.

Mens Thoughts are much according to their Inclination: Their Discourse and Speeches according to their Learning, and Infused Opinions; But their Deeds are after as they have beene *Accustomed*. And therefore, as *Macciavel* well noteth (though in an evill favoured Instance) There is no Trusting to the Force of Nature, nor to the bravery of Words; Except it be Corroborate by *Custome*. His Instance is, that for the Atcheiving of a desperate Conspiracie, a man should not rest upon the Fiercenesse of any mans Nature, or his Resolute Undertakings; But take such an one, as hath had his Hands formerly in Bloud. But *Macciavel* knew not of a *Frier Clement*, nor a *Ravillac*,

nor a *Laureguy*, nor a *Baltazer Gerard*: yet his Rule holdeth still, that nature, nor the Engagement of Words, are not so forcible, as *Custom*. Onely Superstition is now so well advanced, that men of the first Blood, are as *Fittie*, as Butchers by Occupation: And Votary Resolution is made Equipollent to *Custom*, even in matter of Blood. In other Things, the Predominancy of *Custom* is every where Visible; In so much, as a Man would wonder, to heare Men Professe, Protest, Engage, Give Great Words, and then Do just as they have Done before. As if they were Dead Images, and Engines moved only by the Wheelles of *Custom*. We see also the Raigne of Tyranny of *Custom*, what it is. The *Indians* (I mean the Sect of their Wise Men) lay Themselves quietly upon a Stackke of wood, and so Sacrifice themselves by Fire. Nay the Wives strive to be burned with the Corpses of their Husbands. The Lads of *Sparta*, of Ancient Time, were wont to be Seourged upon the Alter of *Diana*, with-

out so much as Quitching. I remember in the beginning of *Queene Elizabeths* Time of *England*, an *Irish* *Rebell* Condemned, put up a Petition to the *Deputies*, that he might be hanged in a With, and not in an Halter, because it had beene so used, with former *Rebels*. There be *Monks* in *Russia*, for Penance, that will sit a whole Night, in a Vessell of Water, till they be Ingaged with hard Ice. Many Examples may be put, of the Force of *Custome*, both upon Minde, and Body. Therefore, since *Custome* is the Principall Magistrate of Mans life; Let Men by all Meanes endeavour to obtaine good *Customes*. Certainly, *Custome* is most perfect, when it beginneth in Young Yeares: This we call *Education*; which is, in Effect, but an *Early Custome*. So we see, in Languages, the Tongue is more Pliant to all Expressions and Sounds, the Joynts are more Supple to all Feats of Activity, and Motions, in Youth than afterwards. For it is true, the late Learners, cannot so well take the Plie: Except it be in some Mindes, that have

have not suffered themselves to fix, but have kept themselves open and prepared, to receive continual Amendment, which is exceeding Rare. But if the Force of *Custom* Simple and Separate, be great; the Force of *Custom* Copulate, and Conjoynd, & Collegiate, is far Greater. For there Example teacheth; Company comforteth; Emulation quickneth; Glory raiseth: So, as in such Places the Force of *Custom* is in his Exaltation. Certainly, the great Multiplication of Vertues upon Humane Nature, resteth upon Societies wel Ordained and Disciplined. For Common-wealths, and Good Governments, doe nourish Vertue Growne, but doe not much mend the Seeds. But the Misery is, that the most Effectuall Meanes, are now applied, to the Ends, least to be desired.

Of *Fortune.*

XL.

IT cannot be denied, but Outward Accidents conduce much to *Fortune*: Favour, Opportunitie; Death of Others, Occasion fitting Vertue. But chiefly, the Mould of a Mans *Fortune*, is in his owne hands. *Faber quisque Fortuna sue*; saith the Poet. And the most Frequent of Externall Causes is, that the Folly of one Man, is the *Fortune* of Another. For no Man prospers so suddenly, as by Others Errours. *Serpens nisi Serpentem comederit non fit Draco.* Overt, and Apparent vertues bring forth Praise; But there be Secret and Hidden Vertues, that bring Forth *Fortune.* Certaine Deliveries of a Mans Selfe, which have no Name. The Spanish Name, *Desemboltura*, partly expresseth

preſſeth them: When there be not Stonds,
 nor Reſtiuenesse In a Mans Nature ; But
 that the wheelles of his Minde keep way,
 with the wheelles of his *Fortune*. For so
Levie (after he had described *Cato Major*,
 in these words ; *In illo viro, tantum Robur*
Corporis & Animi fuit, ut quocunque loco na-
tus eſſet, Fortunam ſibi ſacurus videretur;)
 falleth upon that, that he had, *Perſatile*
Ingenium. Therefore, if a Man look Sharp-
 ly, and attentively, he ſhall ſee *Fortune* :
 For though ſhee be Blinde, yet ſhee is not
 Inviſible. The Way of *Fortune*, is like the
Milken Way in the Skie; Which is a Mee-
 ting or Knot, of a number of Small Stars;
 Not Seene aſunder, but Giving Light to-
 gether. So are there, a Number of Little,
 and ſcarce diſcerned Vertues, or rather Fa-
 culties and Cuſtomes, that make Men
Fortunate. The *Italians* note ſome of
 them, ſuch as a Man would little thinke.
 When they ſpeake of one, that cannot do
 amiſſe, they will throw in, into his other
 Conditions, that he hath, *Poco di Matto*.
 And certainly, there be not two more

Fortunate

Fortunate Properties; Than to have a Little of the *Foole*; And not Too much of the *Honest*. Therefore, Extreme Lovers of their Country, or Masters, were never *Fortunate*, neither can they be. For when a Man placeth his Thoughts without Himselfe, he goeth not his owne Way. An hasty *Fortune* maketh an Enterpriser, and Remover, (The *French* hath it better; *Entreprenant*, or *Remuant*) But the Exercised *Fortune* maketh the Able Man. *Fortune* is to be Honoured, and Respected, and it be but for her Daughters, *Confidence*, and *Reputation*. For those two Felicity breedeth: The first within a Mans Selfe; the Latter, in Others towards Him. All wise Men to decline the Envy of their owne vertues, use to ascribe them to Providence and *Fortune*; For so they may the better assume them: And besides, it is Greatnesse in a Man, to be the Care, of the Higher Powers. So *Cesar* said to the Pilot in the Tempest, *Cesarem portas, & Fortunam ejus* So *Sylla* chose the Name of *Felix*, and not of *Magnus*. And it hath beene

been noted, that those, that ascribe openly too much to their own Wisdome, and Policy end *Infortunate*. It is written, that *Timotheus* the *Asbenian*, after he had, in the Account he gave to the State, of his Government, often interlaced this Speech; *And in this Fortune had no Part*; never prospered in any Thing he undertooke afterwards. Certainly, there be, whose *Fortunes* are like *Homers Verses*, that have a Slide, and Easinesse, more than the Verses of other Poets: As *Plutarch* saith of *Timo-leons Fortune*, in respect of that of *Agess-laus*, or *Epaminondas*. And that this should be, no doubt it is much, in a Mans selfe.

Of

Of Vsury.

XLI.



Any have made Wittie
 Invectives against *Usury*.
 They say, that it is Pitty,
 the Devill should have
 Gods part, which is the
Tithe. That the *Usurer* is the greatest
 Sabbath-Breaker, because his Plough go-
 eth every Sunday. That the *Usurer* is the
 Droane, that *Virgil* speaketh of :

Ignauum Fucos Pecus à Prasepibus arcent.
 That the *Usurer* breaketh the first Law,
 that was made for Mankinde, after the
 Fall; which was, *In sudore Vultus tui come-*
des Panem tuum ; Not, *In sudore Vultus*
alieni. That *Usurers* should have Orenge-
 tawny Bonnets, because they doe *fu-*
dasze. That it is against Nature, for *Mo-*
ney to beget *Money* ; And the like. I say
 this

this onely, that *Usury* is a *Concessum propter Duritiem Cordis* : For since there must be Borrowing and Lending, and men are so hard of Heart, as they will not lend freely, *Usury* must be permitted. Some Others have made Suspicious, and Cunning propositions, of Bankes, discovery of Mens Estates, and other Inventions. But few have spoken of *Usury* vselfully. It is good to set before us, the *Incommodities*, and *Commodities* of *Usury*; That the Good may be, either Weighed out, or Culled out ; And warily to provide, that while we make forth, to that which is better, we meet not, with that, which is worse.

The *Discommodities* of *Usury* are. First, that it makes fewer Merchants. For were it not, for this Lazie Trade of *Usury*, Money would not lie still, but would, in great part, be Employed upon Merchandizing; Which is the *Vena porta* of Wealth in a State. The Second, that it makes Poore Merchants. For as a Farmer cannot husband his Ground so well, if he sit at a great Rent; So the Merchant cannot drive
his

his Trade so well, if he sit at great Usury. The Third is incident to the other two; And that is, the decay of Customes of Kings or States, which Ebbe or flow with Merchandizing. The Fourth, that it bringeth the Treasure of a Realme or State, into a few Hands. For the *Usurer* being at Certainties, and others at Uncertainties, at the end of the Game, Most of the Money will be in the Box; And ever a State flourisheth, when Wealth is more equally spread. The fifth, that it beates downe the Price of Land: For the Employment of money, is chiefly, either Merchandizing, or Purchasing; And *Usury* Way-layes both. The Sixth, that it doth Dull and Dampe all Industries, Improvements, and new Inventions, wherein Money would be Stirring, if it were not for this Slugge. The Last, that it is the Canker and Ruine of many Mens Estates which in proceſſe of Time breeds a Pub. like Poverty.

On the other side, the *Commodities* of *Usury* are: First, that howsoever *Usury* in

some respect hindereth Merchandizing,
 yet in some other it advanceth it: For it
 is certain, that the Greatest Part of Trade
 is driven by Young Merchants, upon
 Borrowing at Interest: So as if the *Usur-*
er, either call in, or keep backe his Mo-
 ney, there will ensue presently a great
 Stand of Trade. The Second is, That
 were it not, for this easie borrowing upon
Interest, Mens necessities would draw
 upon them, a most sudden undoing; In
 that they would be forced to sell their
 Meanes (be it Lands or Goods) farre un-
 der Foot, and so, whereas *Usury* doth but
 Gnaw upon them, Bad Markets would
 Swallow them quite up. As for Mort-
 gaging, or Pawning, it will little mend
 the matter; For either Men will not take
 Pawnes without *Use*, Or if they doe, they
 will looke precisely for the Forfeiture. I
 remember a Cruell Moneyed Man, in the
 Country, that would say; The Devill take
 this *Usury*, it keeps us from Forfeitures, of
 Morgages, and Bonds. The Third and
 Last is; That it is a Vanitie to conceive,
 that

that there would be Ordinary Borrowing without Profit ; And it is impossible to conceive, the Number of Inconveniences, that wil ensue, if Borrowing be Cramped. Therefore, to speake of the abolishing of *Usury* is Idle. All States have ever had it, in one Kind or Rate, or other. So as that Opinion must be sent to *Utopia*,

To speake now, of the *Reformation* and *Reiglement* of *Usury*; How the *Discommodities* of it may be best avoided, and the *Commodities* retained. It appeares by the Ballance, of *Commodities*, and *Discommodities* of *Usury*, Two Things are to be Reconciled. The one, that the *Tooth* of *Usurie* be grinded, that it bite not too much : The other , that there be left open a Meanes, to invite Monyed Men, to lend to the Merchants, for the Continuing and Quickning of Trade. This cannot be done, except you introduce, two severall *Sorts* of *Usury*; A *Lesse*, and a *Greater*. For if you reduce *Usury* to one Low Rate, it will ease the common Borrower, but the Merchant will be to seek for Mony. And

it is to be noted, that the Trade of Merchandize, being the most Lucrative, may beare *Usury* at a good Rate; Other Contracts not so.

To serve both Intentions, the way would be briefly thus That there be Two Rates of *Usury*; The one Free, and General for All; The other under *Licence* only, to Certaine Persons, and in Certaine Places of Merchandizing. First therefore, let *Usury* in generall be reduced to Five in the Hundred, And let that Rate be proclaimed to be Free and Current; And let the State shut it selfe out, to take any Penalty for the same. This will preserve Borrowing from any generall Stop or Drineste. This will ease infinite Borrowers in the Countrie. This will, in good Part, raise the Price of Land, because Land purchased at Sixteen yeares Purchase, will yeeld Six in the Hundred, and somewhat more, whereas this Rate of Interest, Yeelds but Five. This, by like reason, will Encourage and edge, Industrious and Profitable Improvements; Because Many will rather venture in that kinde,

kinde, than take Five in the hundred, especially having been used to greater Profit. Secondly, let there be *Certaine Persons licenced to Lend, to knowne Merchants*, upon *Usury* at a *High Rate*; and let it be with the Cautions following. Let the Rate be, even with the Merchant himselfe, somewhat more easie, than that he used formerly to pay: For by that Meanes, all Borrowers shall have some ease, by this Reformation, be he Merchant, or whosoever. Let it be no Banke or Common Stocke, but every Man be Master of his owne Money. Not that I altogether dislike Banks, but they will hardly be brooked, in regard of certain suspicious. Let the State be answered, some small Matter, for the Licence, and the rest left to the Lender: For if the Abatement be but small, it will no whit discourage the Lender. For he, for Example, that tooke before Ten or Nine in the Hundred, wil sooner descend to Eight in the Hundred, than give over his trade of *Usury*; And goe from *Certaine* Gaines, to Gaines of Hazard. Let

these Licensed Lenders be in Number In definite, but restrained to Certaine Principall Cities and Townes of Merchandizing: For then they will be hardly able, to Colour other Mens Moneys, in the Country: Soas the *Licence of Nine*, will not sucke away the current *Rate of Five*. For no Man will Lend his Monyes farre off, nor put them into unknowne Hands.

If it be Objected, that this doth, in a Sort Authorize *Usury*, which before was, in some places, but Permissive: The Answer is, That it is better, to Mitigate *Usury* by *Declaration*, than to suffer it to Rage by *Connivence*.

Of

Of Youth

and Age.

XLII.



Man that is *Young in years*, may be Old in Houres, if he have lost no time. But that happeneth rarely. Generally, *Youth* is like the first Cogitations, not so Wise as the Second. For there is a *Youth* in thoughts as well as in Ages. And yet the Invention of *Young Men*, is more lively, than that of Old: And Imaginations stream into their Mindes better, and, as it were, more Divinely. Natures that have much heat, and great and violent desires and Perturbations, are not ripe for Action, till they have passed the Meridian of their yeares: As it was with *Julius Caesar*, and *Septimius Severus*. Of the latter of whom, it is said; *Iuven-
tutem egit, Erroribus, imò Furoribus, plenam.* And yet he was the Ablest Emperour,

almost, of all the *List*. But *Reposed* Natures may doe well in *Youth*. As it is seen in *Augustus Caesar*, *Cosmus* Duke of *Florence*, *Gaston de Foix*, and others. On the other side, Heat and Vivacity in *Age*, is an Excellent Composition for *Businesse*. *Young Men* are Fitter to Invent than to Judge; Fitter for Execution, than for Counsell; and Fitter for new Projects, than for settled *Businesse*. For the Experience of *Age*, in Things that fall within the compasse of it, directeth them; But in new Things, abuseth them. The Errours of *Young Men* are the Ruine of *Businesse*; But the Errours of *Aged Men* amount but to this; That more might have beene done or sooner. *Young Men*, in the Conduct, and Mannage of Actions, Embrace more than they can Hold, Stirre more than they can Quiet; Ely to the End, without Consideration of the Meanes, and Degrees; Pursue some few Principles, which they have chanced upon absurdly; Care not to Innovate, which draws unknown Inconveniencies;

Use extreame Remedies at first; And, that which doubleth all Errours, will not acknowledge, or retract them; like an unready Horse, that will neither Stop, nor Turne. *Men of Age*, Object too much, Consult too long, Adventure too little, Repent too soone, and seldome drive Business home to the full Period; But content themselves with a Mediocrity of Success. Certainly, it is good to compound Employments of both; For that will be Good for the *Present*, because the Vertues of either *Age*, may correct the defects of both: And good for Succession, that *Young Men* may be Learners, while *Men in Age* are Actors: And lastly, Good for *Externe Accidents*, because Authority followeth *Old Men*, And Favour and Popularity *Youth*. But for the Morall Part perhaps *Youth* will have the preheminence, as *Age* hath for the Politique. A certaine *Rabbin*, upon the Text; *Your Young Men shall see visions, and your Old Men shall dreame dreames*; Inferreth, that *Young Men* are admitted nearer to God than

than *Old*; because *Vision* is a clearer Revelation, than a *Dream*. And certainly, the more a Man drinketh of the World, the more it intoxicateth; And *Age* doth profit rather in the Powers of Understanding than in the Vertues of the Will and Affections. There be some have an Over-early Ripenesse in their yeares, which fadeth betimes: These are first, such as have Brittle Wits, the Edge whereof is soone turned; Such as was *Hermogenes* the *Rhetorician*, whose Bookes are exceeding Subtill; Who afterwards waxed Stupid. A Second Sort is of those, that have some naturall Dispositions, which have better Grace in *Youth*, than in *Age*: Such as is a fluent and Luxurient Speech; which becomes *Youth* well, but not *Age*: So *Tully* saith of *Hortensius*; *Idem manebat, neq; idem decebat*. The third is of such, as take too high a Straine at the first; And are Magnanimous, more than Tract of yeares can nphold. As was *Scipio Affricanus*, of whom *Livy* saith in effect; *Ultima primis cedebant*.

Of Beauty.

XLIII.



Ertue is like a Rich Stone, best plaine set : And surely, Vertue is best in a Body, that is comely, though not of Delicate Features : And that hath rather Dignity of Presence, than *Beauty* of Aspect. Neither is it almost seene, that very *Beautifull Persons*, are otherwise of great Vertue. As if Nature, were rather Busie not to erre, than in labour, to produce Excellency. And therefore, they prove Accomplished, but not of great Spirit; And Study rather Behaviour, than Vertue. But this holds not alwayes; For *Augustus Caesar*, *Titus Vespasianus*, *Philip le Belle* of France, *Edward the Fourth* of England, *Alcibiades* of Athens, *Ismael the Sophy* of Persia; were all High & Great Spirits; And yet the most *Beautifull Men*

Men of their Times. In *Beauty*, that of Favour, is more than that of Colour, And that of Decent & Gracious Motion, more than that of Favour. That is the best Part of *Beauty*, which a Picture cannot expresse; No nor the first Sight of the Life. There is no Excellent *Beauty*, that hath not some Strangenesse in the Proportion. A man cannot tell, whether *Apelles*, or *Albert Durer*, were the more Trifler: Whereof the one would make a Personage by Geometrical Proportions: the other, by taking the best Parts out of Divers Faces, to make one excellent. Such Personages, I thinke, would please no body, but the Painter, that made them. Not but I think a Painter, may make a better Face, than ever was; But he must doe it, by a kinde of Felicity, (As a Musitian that maketh an excellent Ayre in Musicke) And not by Rule. A man shall see Faces, that if you examine them, Part by Part, you shall finde never a good; And yet all together doe well. If it be true, that the Principall Part of *Beauty*, is in decent Motion, certainly

tainly it is no marvaile, though *Persons in Teares*, séeme many t. mes more Amiable *Pulchrorum Autumnus pulcher* : For no *Youth* can be comely, but by Pardon, and considering the *Youth*, as to make up the comelinesse. *Beauty* is as Summer-Fruits, which are easie to corrupt, and cannot last : And, for the most part, it makes a dissolute *Youth*, and an *Age* a little out of countenance : But yet certainly againe, if it light well, it maketh *Vertues* shine, and *Vices* blush.

Of

Of Deformitie,

XLIIII.



*Deformed Persons are commonly even with Nature; For as Nature hath done ill by them; So doe they by Nature: Being for the most part, (as the Scripture saith) void of Naturall Affection; And so they have their Revenge of Natures, Certainly there is a Consent between the Body & the Mind; And where Nature erreth in the One, she ventureth in the Other. *Ubi peccat in uno, periclitatur in altero.* But because, there is in Man, an Election touching the Frame of his mind, & a Necessity in the Frame of his Body, the Starres of Naturall Inclination, are sometimes obscured, by the Sun of Discipline, & Vertue: Therfore, it is good to consider of Deformity, not as a Signe, which is more Decei-*

Deceivable, But as a Cause, which seldom faileth of the Effect. Whosoever hath any Thing fixed in his Person, that doth enduce Contempt, hath also a perpetuall Spurre in himselfe, to rescue and deliver himselfe from Scorne. Therefore all *Deformed Persons* are extreame Bold. First, as in their owne Defence, as being exposed to Scorne; But in Proesse of Time, by a Generall Habit. Also it stirreth in them Industry, and especially of this kinde, to watch and observe the Weaknesse of others, that they may have somewhat to repay. Again, in their Superiours, it quencheth Ielousie towards them, as Persons that they think they may at pleasure despise: And it layeth their Competitours and Emulatours asleepe; As never beleeving, they should be in possibility of advancement, till they see them in Possession. So that, upon the matter, in a great Wit, *Deformity* is an Advantage to Rising. Kings in Ancient Times, (And at this present in some Countries,) were wont to put Great Trust in *Eunuchs*; Because they, that are
Envious

Envious towards All, are more Obnoxious and Officious towards One. But yet their Trust towards them, hath rather been as to good Spialls, and good Whisperers; than good Magistrates, and Officers. And much like is the Reason of *Deformed Persons*. Still the Ground is, they will, if they be of Spirit, seek to free themselves from Scorne; Which must be, either by Vertue, or Malice: And therefore let it not be Marvelled, if sometimes they prove Excellent Persons; As was *Agessilaus*, Zanger the Sonne of *Solyman*, *Æsop*, *Gasca* President of *Pern*; And *Socrates* may goe likewise amongst them; with Others.

Of

Of Building.

XLV.



*H*ouses are built to live in, and not to Looke on : Therefore let Use be preferred before Uniformity ; Except where both may be had. Leave the Goodly Fabricks of *Houses* , for Beauty only, to the *Enchanted Palaces* of the *Poets* : Who build them with small Cost, He that builds a faire *House*, upon an *ill Seat*, committeth Himselfe to Prison. Neither doe I reckon it an *ill Seat* , only , where the Aire is Unwholsome; But likewise where the Aire is unequall; As you shall see many *Fine Seats*, set upon a knap of Ground, Environed with Higher Hills round about it: whereby the Heat of the Sunne is pent in, and the Wind gathereth as in Troughs ; So as you shall have, and that suddenly, as great Diversitie of Heat and
S Cold,

Cold, as if you Dwelt in severall Places. Neither is it *ill Aire* only, that maketh an *ill Seat*, but Ill Wayes, Ill Markets; And if you will consult with *Momus*, Ill Neighbours. I speake not of many More: Want of Water; Want of Wood, Shade, and Shelter; Want of Fruitfulnesse, and mixture of Grounds of Several Natures; Want of Prospekt; Want of Levell Grounds; Want of Places, at some neare Distance, for Sports of Hunting, Hawking, and Races; Too neare the Sea; too remote; Having the Commodity of Navigable Rivers, or the Discommodity of their Overflowing; Too farre off from great Citties, which may hinder Businesse; Or too neare them, which Lurcheth all Provisions, & maketh every Thing deare: Where a Man hath a great Living laid together, and where he is scant: All which, as it is impossible, perhaps, to finde together, so it is good to know them, and thinke of them, that a Man may take as many as he can: And if he have severall Dwellings, that he sort them so, that what he wanteth

teth in the One, he may finde in the Other. *Lucullus* answered *Popey* well; Who when he saw his Stately Galleries, and Roomes, so Large and Lightsome, in one of his Houses, said, Surely, an excellent Place for Summer, but how doe you in Winter? *Lucullus* answered, Why doe you not thinke me as wise, as some Fowle are, that ever change their aboad towards the Winter?

To passe from the Seat, to the House it selfe; We will doe as *Cicero* doth, in the Oratours Art; Who writes Bookes *De Oratore*, and a Booke he entitles *Orator*: Whereof the Former delivers the Precepts of the Art; And the Latter the Perfection We will therefore describe a Princely Palace, making a brieve Modell therof. For it is strang to see, now in *Europe*, such Huge Buildings, as the *Vatican*, and *Escuriall*, and some Others be, and yet scarce a very faire Roome in them.

First therefore, I say you cannot have a Perfect Palace, except you have two severall Sides; A Side for the Banquet, as is spoken of in the Booke of *Hester*;

And a Side; for the *Houſhold*: The One for Feaſts and Triumphs, and the Other for Dwelling. I underſtand both theſe Sides, to be not onely Returnes, but Parts of the *Front*; And to be uniforme without, though ſeverally Partitioned within; And to be on both Sides, of a Great and *Stately Tower*, in the Middeſt of the *Front*; That as it were, joyneth them together, on either Hand. I would have on the Side of the *Banquet*, in front, one onely *Goodly Roome*, above Staires, of ſome Forty Foot high; And under it, a *Roome*, for a *Dreſſing* or *Preparing Place*, at times of Triumphs. On the other Side, which is the *Houſhold Side*, I wiſh it divided at the firſt, into a *Hall*, and a *Chappell*, (with a Partition betweene;) Both of good State, and Bigneſſe: And thoſe not to goe all the length, but to have, at the further end, a *Winter*, and a *Summer Parler*, both Faire: And under theſe Roomes, A Faire and Large *Celler*, ſunke under Ground: And likewise, ſome *Privie Kitchins*, with *Butteries*, and *Pantries*, and the like.

like. As for the *Tower*, I would have it two Stories, of Eightene Foot High a peece, above the two Wings; And a Goodly *Leads* upon the Top, railed with Statua's interposed; And the same *Tower* to be divided into Roomes, as shall be thought fit. The Staires likewise, to the upper Roomes, let them be upon a Faire open *Newel*, and finely railed in, with *Images of Wood*, cast into a Brasse Colour: and a very faire *Landing Place* at the Top. But this to be, if you doe not point, any of the lower Roomes, for a Dining Place of Servants. For otherwise, you shall have the Servants Dinner, after your owne. For the Steame of it will come up as in a Tunnell. And so much for the *Front*. Only, I understand the Height of the first Staires to be Sixteene Foot, which is the Height of the Lower Roome.

Beyond this *Front*, is there to be a Faire *Cours*, but three Sides of it, of a Farre Lower building, than the *Front*. And in all the foure Corners of that Court, Faire Staire Cases, cast into *Turrets*, on the outside,

side, and not within the Row of *Buildings* themselves. But those *Towers*, are not to be of the Height of the *Front*; But rather Proportionable to the Lower *Building*. Let the *Court* not be paved, for that striketh up a great heat in Summer, and much Cold in Winter. But onely some Side Alleys, with a Crosse, and the *Quarters* to Graze, being kept Shorne, but not too neare Shorne. The Row of *Returne*, on the *Banquet Side*, Let it be all *Stately Galleries*; In which *Galleries*, Let there be three, or five, fine *Cupola's*, in the Length of it, placed at equall distance. : And fine *Coloured Windowes* of Severall workes. On the Household Side, *Chambers* of *Presence* and Ordinary Entertainments, with some *Bed-Chambers*, And let all three Sides, be a double House, without Thorow Lights on the Sides, that you may have Roomes from the Sunne, both for Fore-noone, and After-noone. Cast it also, that you may have Roomes, both for Summer, and Winter: Shadie for Summer, and Warme for Winter. You shall have sometimes

times Faire Houses, so full of Glasse, that one cannot tell, where to become, to be out of the Sunne, or Cold : For *Inbowed Windowes*, I hold them of good Use ; (In Cities indeed, *Upright* do better, in respect of the Uniformity towards the Street ;) For they be Pretty Retireing Places for Conference ; And besides , they keepe both the Wind, and Sunne off : For that which would strike almost thorow the Roome, doth scarce passe the *Window*. But let them be but few, Foure in the *Court*, On the sides onely.

Beyond this *Court* , let there be an *Inward Court* of the same Square, and Height ; Which is to be environed, with the *Garden*, on All Sides : And in the Inside, Cloistered on all Sides, upon Decent and Beautifull Arches, as High as the first Story. On the *Under Story* , towards the *Garden*, Let it be turned to a *Grotta* , or Place of Shade, or Estivation. And onely have opening and *Windowes* towards the *Garden*, And be Levell upon the Floare , no whit sunke under Ground, to avoid all

Dampishnesse. And let there be a *Fountain*, or some faire *Worke of Statues* in the Middest of this *Court*; And to be Paved as the other *Court* was. These *Buildings* to be for *Privie Lodgings*, on both *Sides*; And the End for *Privie Galleries*. Where of, you must fore-see, that one of them, be for an *Infirmiry*, if the *Prince*, or any *Speciall Person* should be *Sicke*, with *Chambers*, *Bed-chamber*, *Anticamera*, and *Recamera*, joyning to it. This upon the *Second Story*. Upon the *Ground Story*, a faire *Gallery*, *Open*, upon *Pillars*: And upon the *third Story* likewise, an *Open Gallery* upon *Pillars*, to take the *Prospect*, and *Freshnesse* of the *Garden*. At both *Corners* of the further *Side*, by way of *Returne*, Let there be two *Delicate* or *Rich Cabinets*, *Daintily Paved*, *Richly Hanged*, *Glased* with *CrySTALLINE Glasse*, and a *Rich Cupola* in the *Middest*; And all other *Elegancie* that may be thought upon. In the *Vpper Gallery* too, I wish that there may be, if the *Place* will yeeld it, some *Fountains* *Running*, in *divers Places*, from the wall,

Wall, with some fine Avoidances. And thus much, for the Modell of the *Palace*: Save that, you must have, before you come to the *Front*, three Courts. A *Greene Court Plain*, with a Wall about it; A *Second Court* of the same, but more Garnished, with little *Turrets*, or rather *Embellishments*, upon the Wall: And a *Third Court*, to make a Square with the *Front*, but not to be built, nor yet enclosed with a Naked Wall; but enclosed with *Terrasses*, Leaded aloft, and fairely garnished, on the three Sides; And Cloistered on the Inside, with Pillars, and not with Arches Below. As for *Offices*, let them stand at Distance, with some *Low Galleries*, to passe from them, to the *Palace* it Selfe.

Of

Of Gardens.

XLVI.



GOD Almighty first Planted a Garden. And indeed, it is the Purest of Humane pleasures. It is the Greatest refreshment to the Spirits of Man ; Without which, *Buildings* and *Palaces* are but Grosse Handy-workes: And a Man shall ever see, that when Ages grow to Civility and Elegancy, Men come to *Build Stately*, sooner than to *Garden Finely* : As if *Gardening* were the Greater Perfection. I doe hold it in the Royall Ordering of *Gardens*, there ought to be *Gardens*, for all the *Months* in the Yeare In which, severally, Things of Beauty, may be then in Season. For *December*, and *January*, and the Latter Part of *November*, you must take such Things, as are Greene all Winter : Holly ; Iuy ; Bayes ; Iuniper ; Cipresse Trees : Eugh ; Pine-

Pine-Apple-Trees ; Firre-Trees ; Rose-Mary ; Lavender ; Periwinkle, the White, the Purple, and the Blew ; Germander ; Flagge ; Orange-Trees ; Limon-Trees ; And Mirrles, if they be stoued, and Sweet Marjoram warme set. There followeth, for the latter Part of *January*, and *February*, the Mezerion Tree, which then blossomes ; Crocus Vernus, both the Yellow and the Gray ; Prime-Roses ; Anemones ; The Early Tulippa ; Hiacyntus Orientalis ; Chamaïris ; Frettellaria. For *March*, There come Violets, specially the Single Blew, which are the Earliest, The Yellow Daffadill : The Dazy ; The Almond-Tree in Blossome ; The Peach-Tree in Blossome ; The Cornelian-Tree in blossom ; Sweet-Briar. In *Aprill* follow, The Double white Violet ; The Wall-flower ; The Stocke Gilly-flower ; The Couslip, Flower-De-lices, & Lillies of all Natures ; Rose-mary-flowers ; The Tulippa ; The Double Piony ; The Pale Daffadill ; The French Hony-Suckle ; The Cherty-Tree in Blossome ; The Dammasin, and Plum-Trees

Trees in Blossome; The White-Thorne in Lease; the Lelacke Tree. In *May*, and *June*, come Pincks of all sorts. Specially the Blash Pincke; Roses of all kinds, except the Muske, which comes later; Honny-Suckles; Strawberries; Buglosse; Columbine; The French Mary-gold; Flos Africanus; Cherry-tree in Fruit; Ribes; Figges in Fruit; Raspes; Vine Flowers; Lavender in Flowers; The Sweet Satyrion, with the White-Flower; Herba Muscaria; Lilium Convallium; The Apple-tree in Blossome. In *July*, come Gilly-flowers of all Varieties; Muske-Roses; The Lime-Tree in blossome; Early Pares and Plummes in Fruit, Ginnitings; Quadlings. In *August*, come Plummes of all sorts in Fruit; Peares; Apricocks; Berberies; Filberds; Muske-Melons; Monks Hoods, of all colours. In *September*, come Grapes; Apples; Poppeies of all colours; Peaches; Melo-Corones; Nectarines; Cornelians; Wardens; Quinces. In *October*, and the beginning of *November*, come Services; Medlars; Bullises; Roses Cut or Removed

ved to come late; Hollyokes; and such like. These Particulars are for the *Climate* of *London*; But my meaning is Perceived, that you may have *Ver. Perpetuum*; as the Place affords.

And because, the *Breath* of Flowers, is farre Sweeter in the *Aire*, (where it comes and Goes, like the Warbling of Musicke) than in the hand, therefore nothing is more fit for that delight, than to know, What be the *Flowers*, and *Plants*, that doe best perfume the *Aire*. *Roses*, *Damask* and *Red*, are fast Flowers of their Smells; So that, you may walk by a whole Row of them, and finde nothing of their Sweetnesse; Yea though it be, in a Mornings Dew-Bayes likewise yeeld no Smell; as they grow. *Rosemary* little; Nor Sweet *Marjoram*. That, which above all Others, yeelds the *Sweetest Smell* in the *Aire*, is the *Violet*; Specially the white double-*Violet*, which comestwice a yeare; About the middle of *Aprill*, and about *Bartholomew-tide*. Next to that is, the *Muske-Rose*, Then the *Strawberry Leaves* dying, with a most
Excel-

Excellent Cordiall Smell. Then the Flower of the Vines; It is a little dust like the dust of a Bent, which growes upon the Cluster, in the First comming forth. Then Sweet-Briar. Then Wall-Flowers, which are very Delightfull, to be set under a Parler, or lower Chamber Window. Then Pinks, and Gilly-Flowers, specially the Matted Pinck, & Clove Gilly-Flower. Then the Flowers of the Lime tree. Then the Hony-Suckles, so they be somewhat a farre off. Of Beane-Flowers I speake not, because they are Field Flowers. But those which *Perfume* the Aire most delightfully, not *passed by* as the rest, but being *Troden upon* and *Crushed*, are Three; That is, Burnet, Wild-Time, and Water-Mints. Therefore, you are to set whole Allies of them, to have the Pleasure, when you walke or tread.

For *Gardens*, (Speaking of those, which are indeed *Prince-like*, as we have done of *Buildings*) the Contents, ought not well to be, under *Thirty Acres of Ground*; And to be divided into three
Parts:

Parts ; A *Greene* in the Entrance ; A *Heath* or *Desart* in the going forth ; and the *Maine Garden* in the midst ; Besides *Alleyes*, on both Sides. And I like well, that *Foure Acres* of Ground, be assigned to the *Greene* ; Six to the *Heath*, *Foure* and *Foure* to either *Side* ; And twelve to the *Maine Garden*. The *Greene* hath two pleasures ; The one, because nothing is more pleasant to the Eye, than *greene Grasse* kept finely shorne : The other because it will give you a faire *Ally* in the midst, by which you may goe in front upon a *Starly Hedge*, which is to inclose the *Garden*. But because the *Alley* will be long, and in great Heat of the Year, or Day, you ought not to buy the shade in the *Garden*, by Going in the Sunne thorow the *Greene*, therefore you are, of either *Side* the *Greene*, to Plant a *Covers Alley*, upon *Carpenters Worke*, about Twelve Foot in Hight, by which you may goe in Shade, into the *Garden*. As for the Making of *Knots*, or *Figures*, with *Divers Coloured Earibs*, that they may lie

lie under the Windowes of the House, on that Side, which the Garden stands, they be but Toyes: You may see as good Sights, many times, in Tarts. The Garden is best to be Square, Incompassed, on all the foure Sides, with a *Stately Arched Hedge*. The *Arches* to be upon *Pillars*, of Carpenters Worke, of some Ten Foot high, and Six Foot broad: And the *Spaces* between, of the same Dimension, with the *Breadth* of the *Arch*. Over the *Arches*, let there be an *Entire Hedge*, of some Foure Foot High, framed also upon Carpenters Worke: and upon the *Upper Hedge*, over every *Arch*, a little *Turret*, with a *Belly*, enough to receive a *Cage of Birds*: And over every *Space*, betweene the *Arches*, some other little *Figure*, with Broad Plates of *Round Coloured Glasse*, gilt, for the *Sunne*, to Play upon. But this *Hedge* I intend to be raised upon a *Banke*, not *Steepe*, but gently *Slope*, of some Six Foot, set all with *Flowers*. Also I understand, that this *Square* of the *Garden*, should not be the whole breadth

Breadth of the Ground, but to leave, on either Side, Ground enough, for diversity of *Side Alleyes*: Unto which, the two *Covert Alleyes* of the *Green*, may deliver you, But there must be, no *Alleyes* with *Hedges*, at either end, of this great *Inclosure*: Not at the *Higher End*, for letting your prospect upon this Faire Hedge from the *Greene*; Nor at the *Further End*, for letting your Prospect from the Hedge, through the Arches, upon the *Heath*.

For the Ordering of the Ground, within the *Great Hedge*, I leave it to Variety of Device; Advising neverthelesse, that whatsoever forme you cast it into, first it be not too Busie, or full of Worke. Wherein I, for my part, do not like *Images Cut out* in *Juniper* or other *Garden-Busse*: They be for Children. *Little low Hedges*, Round, like Welts, with some Pretty *Pyramides*, I like well: And in some places, *Faire Columnes* upon Frames of Carpenters Worke. I would also have the *Alleyes*, Spacious and Faire. You may have *Closer Alleyes* upon the *Side Grounds*, but

T

none

none in the *Maine Garden*. I wish also, in the very Middle, a *Faire Mount*, with three Ascents, and Alleys, enough for foure to walke a breast; Which I would have to be Perfect Circles, without any Bulwarkes, or Imbosments; And the whole *Mount*, to be Thirtie foot high; And some fine *Banquetting House*, with some *Chimneys* neatly cast, and without too much *Glasse*.

For *Fountaines*, they are a great Beauty, and Refreshment; But *Pooles* marre all, and make the *Garden* unwholsome, and full of Flies, and Frogs. *Fountaines* I intend to be of two Natures. The One that *Sprinkleth* or *Spouteth Water*; The Other a *Faire Receipt* of *Water*, of some Thirty or Forty Foot Square, but without Fish, or Slime, or Mud. For the first the *Ornaments* of *Images Gilt*, or of *Marble*, which are in use, doe well: But the maine Matter is, so to Convey the *Water* as it never Sray, either in the Bowles, or in the Cesterne; That the *Water* be never by Rest *Discoloured*, *Greene*, or *Red*, or the like; Or gather any *Mossinesse* or *Putrefaction*.

Putrefaction. Besides that, it is to be cleaned every day by the Hand. Also some *Steps* up to it, and some *Fine Pavement* about it, doth well. As for the other Kind of *Fountain*, which we may call a *Bathing Poole*, it may admit much Curiosity, and Beautie; Wherewith we will not trouble our selves : As, that the Bottom be finely Paved, And with Images: The sides likewise ; And withall Embellished with couloured Glasse, and such Things of Lustre ; Encompassed also, with fine Railes of Low Statua's. But the Maine Point is the same, which we mentioned, in the former kinde of *Fountain* ; which is, that the *Water* be in *Perpetuall Motion*, Fed by a Water higher than the *Poole*, and Delivered into it by faire Spouts, and then discharged away under Ground, by some Equalitie of Bores, that it stay little. And for fine Devices, of Arching water without Spilling and Making it rise in severall Formes, (of Feathers, Drinking Glasses, Canopies, and the like,) they be pretty things to

looke on, but Nothing to Health and Sweetnesse.

For the *Heath*, which was the Third Part of our Plot, I wish it to be framed, as much as may be, to a *Naturall wildnesse*. *Trees* I would have none in it; But some *Thickets*, made onely of *Sweet-Briar*, and *Honny-Suckle*, and some *Wilde Vine* amongst; And the Ground set with *Violets*, *Strawberries*, and *Prime-Roses*. For these are Sweet, and prosper in the Shade. And these to be in the *Heath*, here and there not in any Order. I like also little *Heapes*, in the Nature of *Mole-hils*, (such as are in *Wilde Heaths*) to be set, some with *Wilde Thyme*; Some with *Pincks*; Some with *Germander*, that gives a good flower to the Eye; some with *Periwinckle*; Some with *Violets*; Some with *Strawberries*; Some with *Couslips*; Some with *Daisies*; Some with *Red-Roses*; Some with *Lilium Convallium*; Some with *Sweet-Williams Red*; Some with *Beares-Foot*; And the like *Low Flowers*, being withall Sweet and Sightly. Part of which *Heapes*, to be with

with *Standards*, of little *Bushes*, prickt upon their Top, and Part without, The *Standards* to be Roses; Juniper; Holley; Beare-berries (but here and there, because of the Smell of their Blossome;) Red Currans; Goose-berries; Rose-Mary; Bayes; Sweet-Brier, and such like. But these *Standards*, to be kept with Cutting, that they grow not out of Course.

For the *Side Grounds*, you are to fill them with *Variety* of *Alleyes*, Private, to give a full Shade; Some of them, where soever the Sun be. You are to frame some of them likewise for Shelter, that when the Wind blowes Sharpe, you may walke, as in a Gallery. And those *Alleyes* must be likewise hedged, at both Ends, to keepe out the winde; And these *Closer Alleyes*, must be ever finely Gravelled, and no Grasse, because of going wet. In many of these *Alleyes* likewise, you are to set *Fruit-trees* of all Sorts; As well upon the Walls, as in Ranges. And this would be generally observed, that the *Borders*, wherein you plant your *Fruit-trees*, be Faire

and large, and Low, and not Steepe; And Set with *Fine Flowers*, but thin and sparingly, lest they Deceive the *Trees*. At the End of both the *Side Grounds*, I would have a *Mount* of some Pretty Height, leaving the Wall of the Enclosure Breest high, to looke abroad into the Fields.

For the maine garden, I doe not Deny but there should be some Faire *Alleyes*, ranged on both Sides, with *Fruit trees*; And some pretty *Tufes* of *Fruit trees*; And *Arbours* with *Seats*, set in some Decent Order; But these to be, by no Meanes, set too thick; But to leave the *Maine Garden*, so as it be not close, but the Aire Open and Free. For as for *Shade*, I would have you rest, upon the *Alleyes* of the *Side Grounds*, there to walke, if you be Disposed, in the Heat of the Yeare, or day; But to make Account, that the *Maine Garden*, is for the more Temperate Parts of the yeare; And in the Heate of Summer, for the Morning and the Evening, or Overcast-Dayes.

For *Aniaries*, I like them not, except they be of that Largenesse, as they may be
Turffed,

Turfed, and have *Living Plants*, and *Bushes*, set in them; That the *Birds* may have more Scope, and naturall Neastling, and that no *Foulenesse* appeare, in the *Floare* of the *Auiary*. So I have made a *Platforme* of a *Princely Garden*, Partly by Precept, partly by Drawing, not a Model but some generall Lines of it; And in this I have spared for no Cost. But it is Nothing, for *Great Princes*, that for the most Part, taking Advice with Workmen, with no Lesse Cost, set their Things together; And sometimes adde *Statua's*, and such Things, for State, and Magnificence, but nothing to the true Pleasure of a *Garden*.

Of Negotiating.

XLVII.



Tis Generally better to *deale* by Speech, than by Letter; And by the Mediation of a Third, than by a Mans Selfe. Letters are good, when a Man would draw an Answer by Letter backe againe; Or when it may serve for a Mans Justification, afterwards to produce his owne Letter; Or where it may be Danger to be interrupted, or heard by Peeces. To *Deale in Person* is good, when a Mans face breedeth Regard, as Commonly with Inferiours; Or in Tender Cases, where a mans Eye, upon the Countenance of him with whom he speaketh, may give him a Direction, how farre to go: And generally, where a may will reserve to himselfe Liberty either

ther to Disavow, or to Expound. In Choice of *Instruments*, it is better to choole Men of a Plainer Sort, that are like to do that, that is committed to them, and to report backe againe faithfully the successe, Than those, that are Cunning to contrive out of other Mens Businesse, somewhat to grace themselves; And will helpe the Matter in Report, for Satisfaction sake. Use also, such Persons, as affect the Businesse, wherein they are Employed; For that quickneth much; And such, as are fit for the Matter; As Bold Men for Expostulation, Faire spoken Men for Perswasion, Crafty Men for Enquiry and Observation, Froward and Absurd Men for Businesse that doth not well beare out it Selfe. Use also such, as have been Lucky, and Prevailed before in Things wherein you have Employed them; For that breeds Confidence, and they will strive to maintaine their Prescription. It is better, to sound a Person, with whom one *Deales*, a far off, than to fall upon the Point at first; Except you meane to surprize him by some Short

Short Question. It is better *Dealing* with Men in Appetite, than with those that are where they would be. If a Man *Deale* with another upon Conditions, the Start of First Performance is all; Which a Man cannot reasonably Demand, except either the Nature of the Thing be such, which must goe before; Or Else a Man can perswade the other Partie, that he shall still need him, in some other Thing; Or else that he be counted the Honester Man. All Practice, is to *Discover*, or to *Work*. Men *Discover* themselves, in Trust; In passion; At unawares; And of Necessitie, when they would have somewhat done, and cannot find an Apt Pretext. If you would *Work* any man, you must either know his Nature, and Fashions, and so Leade him; Or his Ends, and so perswade him; Or his Weaknesse, and Disadvantages, and so Awe him; or those that have Interest in him, and so Govern him. In *Dealing* with Cunning Persons, we must ever Consider their Ends, to interpret their Speeches; And it is good, to say

say little to them, and that which they least
looke for. In all *Negotiations* of Difficul-
tie, a Man may not look, to Sowe and
Reape at once; But must Prepare Bu-
sinesse, and so Ripen it by Degrees.

Of Followers

and Friends.

XLVIII.

Costly *Followers* are not to be liked ; Left While a Man Maketh his Traine Longer , hee make his Wings Shorter. I reckon to be Costly, not them alone, which charge the Purse , but which are Wearisome and Importune in Sutes. Ordinary *Followers* ought to challenge no Higher Conditions, than Countenance, Recommendation, and Protection from Wrongs. Factious *Followers* are worse to be liked, which Follow not upon Affection to him , with whom they range Themselves, but upon Discontentment Conceived against some Other : Whereupon commonly ensueth, that Ill Intelligence, that we many times see betweene Great Personages. Likewise Glorious *Followers*, who

who make themselves as Trumpets, of the Commendation of those they Follow, are full of Inconvenience; For they taint Businesse through Want of Secrecy; And they Export Honour from a Man, and make him a returne in Envie. There is a Kinde of *Followers* likewise, which are Dangerous being indeed Espials; which enquire the Secrets of the House, and beare Tales of them to Others. Yet such Men, many times, are in great Favour; For they are Officious, and commonly Exchange Tales. The *Following* by certaine *Estates* of Men, answerable to that, which a Great Person himselfe professeth, (as of Soldiers to him that hath been Employed in the Warres, and the like,) hath ever been a thing Civill, and well taken even in Monarchies; So it be without too much Pompe or Popularity. But the most Honourable Kinde of *Following*, is to be Followed, as one that apprehendeth, to advance Vertue and Desert, in all Sorts of Persons. And yet, where there is no Eminent Odds in Sufficiencie, it is better to
take

take with the more Passable, than with the more Able. And besides, to speake Truth, in Base Times, Active men are of more use, than Vertuous. It is true; that in Government, it is Good to use men of one Rancke equally: for to countenance some extraordinarily, is to make them insolent, and the rest Discontent; Because they may claime a Due. But contrariwise in Favour, to use Men with much Difference and Election, is Good; For it maketh the Persons Preferred more thankfull, and the Rest more officious; Because all is of Favour. It is good Discretion, not to make too much of any Man, at the first; Because One Cannot hold out that Proportion. To be governed (as we call it) by One, is not safe: For it shewes Softnesse, and give; a Freedome to Scandall and Disreputation: For those that would not Censure, or Speake ill of a Man immediately, will talke more boldly of Those, that are so great with them, and thereby Wound their Honour. Yet to be Distracted with many is worse; For it makes
Men

Men, to be of the Last Impression, and full of Change. To take Advice of some few Friends is ever Honourable; *For Lookers on, many times; see more than Gamesters; And the Vale best discovereth the Hill.* There is Little Friendship in the World, and Least of all between Equals, which was wont to be magnified. That that is, is between Superiour and Inferiour, whose Fortunes may Comprehend, the One the Other.

Of

Of Sutours.

XLIX.



Any ill Matters and Projects are undertaken; And Private *Sutes* do putrifie the Publique good. Many Good Matters are undertaken with Bad Minds ; I meane not only Corrupt Minds, but Crafty Minds , that intend not Performance. Some embrace *Sutes*, which never meane to deale effectually in them; But if they see, there may be life in the Matter, by some other meane, they will be content to winne a Thanke, or take a Second Reward, or at least to make Use, in the meane time, of the *Sutours* Hopes. Some take hold of *Sutes*, only for an occasion, to Crosse some other ; Or to make an information, whereof they could not otherwise have apt Pretext ; without care what become of the *Sute*,
when

when that Turne is served: Or generally, to make other Mens Businesse, a Kind of Entertainment, to bring in their owne. Nay, some undertake *Sutes*, with a full Purpose, to let them fall; To the end, to gratifie the Adverse Party, or Competitor. Surely, there is in some sort, a Right in every *Sute*. Either a Right of Equity, if it be a *Sute* of Controversie; Or a Right of Desert, if it be a *Sute* of Petition. If Affectiō lead a Man, to favour the Wrong Side in Justice, let him rather use his Countenance, to Compound the Matter, than to Carry it. If Affectiō lead a Man, to favour the lesse Worthy in desert, let him doe it without Depraving or disabling the better Deserver. In *Sutes*, which a man doth not well understand, it is good to refer them, to some Friend of Trust and Judgement, that may report whether he may deale in them with Honour: But let him chuse well his Referendaries, for else he may be led by the Nose. *Sutes* are so distastd with Delays, and Abuses, that Plaine Dealing, in denying to deale

in *Sutes* at first, and reporting the Success barely, and in Challenging no more Thanks than one hath deserved, is grown not onely Honourable, but also Gracious. In *Sutes* of Favour, the first Comming ought to take little Place: So farre forth Consideration may be had of his Trust, that if Intelligence of the Matter, could not otherwise have been had, but by him, Advantage be not taken of the Note, but the party left to his other Meanes; and, in some sort, Recompen- ced for his Discovery. To be ignorant of the value of a *Sute*, is Simplicitie: As well as to be Ignorant of the Right thereof, is Want of Conscience. Secrecie in *Sutes*, is a great Meane of Obtaining; For voy- cing them, to be in Forwardnesse, may discourage some Kind of *Sutours*; But doth Quicken and Awake Others. But Timing of the *Sute*, is the Principall. Ti- ming, I say, not onely in respect of the Person, that should grant it, but in re- spect of those, which are like to Crosse it. Let a Man, in the choice of his Meane, ra- ther

ther choose the fittest Meane, than the Greatest Meane : And rather them, that deale in certaine Things, than those that are Generall. The Reparation of a Deniall, is sometimes Equall to the first grant; If a Man shew himselfe, neither dejected, nor discontented. *Iniquum petas, ut Æquum feras*; is a good Rule, where a Man hath Strength of Favour : But otherwise a man were better rise in his *Sute*; For he that would have ventured at first to have lost the *Sutour*, will not in the Conclusion, lose both the *Sutour*, and his owne former Favour. Nothing is thought so Easie a Request, to a great Person, as his Letter; And yet, if it be not in a good Cause, it is so much out of his Reputation. There are no worse Instruments, than these Generall Contrivers of *Sutes* : For they are but a Kinde of Poyson and Infection to Publique Proceedings.

Of Studies.

L.



Studies serve for Delight, for Ornament, and for Ability. Their Chiefe use for Delight, is in privatenesse and Retiring; For Ornament, is in Discourse; And for Ability, is in the Judgement and Disposition of Businesse. For Expert Men can execute and perhaps Judge of particulars; one by one; But the generall Counsels, and the Plots, and Marshalling of Affaires, come best from those that are Learned. To spend too much Time in *Studies*, is Sloth; To use them too much for Ornament, is Affectation; To make Judgement wholly by their Rule is the Humour of a Scholler. They perfect Nature, and are perfected by Experience: For Naturall Abilities, are like Naturall Plants, that need Proyning by Study: And

And *Studies* themselves, doe give forth Directions too much at Large; except they be bonaded in by experience. Cranky Men contemne *Studies*; Simple men admire them; and Wisemen vse them: But they teach not their owne Vse; but that is a Wisedome without them, and above them won by Observation. Reade not to Contradi& and Confute; Nor to beleeeve and take for granted; Nor to Finde Talke and Discourse; But to weigh and Consider: Some *Bookes* are to be Tasted; Others to be Swallowed, and Some Few to be Chewed and Digested: That is, some *Bookes* are to be read onely in Parts; Others to be read but not Curiously; And some Few to be read wholly, and with Diligence and Attention. Some *Bookes* also may be read by Deputy, and Extracts made of them by Others: But that would be, onely in the lesse, important Arguments, and the Meane Sort of *Bookes*: else distilled *Bookes*, are like Common distilled Waters, Flashly Things. Reading maketh a Full Man; Conference a Ready

dy Man; and Writing an Exact Man.
 And therefore, if a Man Write little, he
 had need have a Great Memory; if he
 Conferne little, he had need have a pre-
 sent Wit; And if he Reade little, he had
 need have much cunning, to seeme to
 know that, he doth not. *Hystories* make
 Men Wise; *Poets* Witty; The *Mathema-
 tikes* Subtill; *Naturall Philosophy* deepe;
Morall Grave; *Logicke* and *Rhetorick* Able
 to Contend. *Abeno studia in Mores*. Nay
 there is no Stand or Impediment in the
 Wit, but may be wrought out by fit *Stu-
 dies*: Like as Diseases of the Body, may
 have Appropriate Exercises. Bowling is
 good for the Stone and Reines; Shooting
 for the Lungs and Breast, Gentle Walking
 for the Stomacke; Riding for the Head;
 And the like. So if a Mans Wit be Wan-
 dring, let him Study the *Mathematicks*; For
 in Demonstrations, if his Wit be called
 away, never so little, he must begin againe.
 If his Wit be not Apt to distinguish or find
 differences, let him Study the *Schoolmen*;
 For they are *Cyminal* *scitors*. If he be not
 V Apt

Apt to beat over Matters, and to call up
 one Thing, To Prove and Illustrate ano-
 ther, let him *Study the Lawyers Cases*: So
 every Defect of the Minde, may have a
 Speciall Recceit.



V4

Of

Of Faction.

Ll.



Any have an Opinion
not wise ; That for a
Prince to Gouverne his
Estate ; Or for a Great
Person to Gouverne his
Proceedings , according to the Re-
spect of *Factions*, is a Principall Part
of Policy : whereas contrariwise, the
Chiefeft Wisedome is , either in Or-
dering those Things, which are Gene-
rall, and wherein men of Severall *Faci-
ons* doe neverthelesse agree; Or in dealing
with Correspondence to Particular Per-
sons, one by one. But I say not, that the
consideration of *Factions*, is to be Negle-
cted. Meane Men, in their Rising, must
adhere ; But Great Men, that have
Strength in themselves, were better to
maintaine themselves Indifferent, and
Neutrall.

Neutrall. Yet even in beginners, to adhere so moderately, as he be a Man of the one *Faction*, which is most Passable with the other, commonly giveth best Way. The Lower and Weaker *Faction*, is the firmer in Conjunction: And it is often scene, that a few, that are Stiffe, doctire out, a greater Number, that are more Moderate. When One of the *Factions* is Extinguished, the Remaining Subdivideth: As the *Faction*, betweene *Lucullus*, and the Rest of the Nobles of the Senate (which they called *Optimates*) held out a while, against the *Faction* of *Pompey* and *Cesar*: But when the Senates Authority was pulled Downe, *Cesar* and *Pompey* soone after brake. The *Faction* or Party of *Antonius*, and *Octavianus Cesar* against *Brutus* and *Cassius*, held out likewise for a time: But when *Brutus* and *Cassius* were overthrowne, then soone after *Antonius* and *Octavianus* brake and Subdivided. These Examples are of Wars, but the same holdeth in Private *Factions*. And therefore, those that are Seconds in *Factions*,

Factions, doe many times, when the *Faction* Subdivideth, prove Principals: But many times also, they prove Ciphars and Casheer'd: For many a Mans Strength is in opposition; And when that faileth, he groweth out of vse. It is commonly seen, that Men once Placed, take in with the Contrary *Faction* to that, by which they enter; Thinking belike that they have the first Sure; and now are Ready for a New Purchase. The Traiteur in *Faction* lightly goeth away with it; For when Matters have stucke long in Ballancing, the winning of some one Man casteth them, and he getteth all the Thankes. The Even Carriage betweene two *Factions*, proceedeth not alwaies of Moderation, but of a Trueneffe to a Mans Selfe, with End to make vse of both. Certainly in *Italy*, they hold it a little suspect in *Popes*, when they have often in their Mouth, **Padre commune*: And take it, to be a Signe of one, that meaneth to referre all, to the Greatnesse of his owne House. Kings had need beware, how they side themselves, and

and make themselves as of a *Faction* or Party: For Leagues within the State, are ever Pernicious to Monarchies; For they raise an Obligation, Paramount to Obligation of Sovereignty, and make the King, *Tanquam unus ex nobis*: As was to be seene in the *League of France*. When *Factions* are carried too high, and too violently, it is a Signe of Weaknesse in Princes; And much to the Prejudice, both of their Authority, and Businesse. The Motions of *Factions*, under Kings, ought to be like the Motions (as the *Astronomers* speake) of the Inferiour Orbs, which may have their proper Motions, but yet still, are quietly carried, by the Higher Motion, of *Primum Mobile*.

Of

Of Ceremonies and Respects.

LII.



That is only Reall, had need have Exceeding great Parts of Vertue: As the Stone had need to be Rich, that is set without Foile. But if a Man marke it well it is in praise & Commendation of Men, as it is in Gettings and Gaines: For the Proverbe is true, *That light gains make heavy Purfes*: For light Gaines come thick, whereas Great come but now and then. So it is true, that Small Matters win great Commendation, because they are continually in Vse, and in note: whereas the Occasion of any great Vertue, commeth but on Festivals. Therefore it doth much adde, to a Mans Reputation, and is, (as Queene Isabella said) *Like perpetuall Letters Commendatory*, to haue good *Formes*:
To

To Attaine them, it almost sufficeth, not to despise them: For so shall a Man observe them in Others: And let him trust himselfe with the rest. For if he Labour too much to Expreſſe them, he shall lose their Grace; Which is to be Natural and Unaffected. Some Mens Behaviour is like a Verse, wherein every Syllable is Measured: How can a man comprehend great Matters, that breaketh his Minde too much to small observations? Nor to use Ceremonies at all, is to teach Others not to use them againe; And so diminisheth Respect to himselfe. Especially they be not to be omitted to Strangers, and For small Natures: But the Dwelling upon them, & Exalting them above the Moone, is not onely Tedious, but doth Diminish the Faith and Credit of him that speake. And certainly, there is a Kinde, of Conveying of Effectuall and Imprinting Passages, amongst Complements, which is of Singular use, if a Man can hit upon it. Amongst a Mans Peeres, a Man shall be sure of Familiarity; And therefore, it is good a little

little to keep State. Amongst a Mans Inferiours, one shall be sure of Reverence; And therefore it is good a little to be Familiar. He that is too much in any Thing so that he giveth another Occasion of Society, maketh himselfe cheape. To apply Ones selfe to others, is good: So it be with Demonstration, that a Man doth it upon Regard, And not upon Facilitie. It is a good Precept, generally in Seconding Another, yet to adde somewhat of Ones Owne: As if you will grant his Opinion, let it be with some Distinction; If you will follow his Motion; let it be with Condition; If you allow his Counsell, let it be with Alledging further Reason. Men had need beware, how they be too Perfect in Complements; For be they never so Sufficient otherwise, their Enviars will be sure to give them that Atribute, to the Disadvantage of their greater Vertues. It is losse also in businesse, to be too full of *Respects*, or to be too Curious in Observing Times and Opportunities. *Salomon saith; He that considereth the wind, shall not Sow*

Sow, and he that looketh to the Clouds, shall not Reape. A wise Man will make more Opportunities than he finds. Mens Behaviour should be like their Apparell; not too Strait, or point Device, but Free for Exercise or Motion.

Of

Of Praise.

LIII.



Praise is the Reflection of Vertue But it is as the glasse or Body, which giveth the Reflection. If it be from the Common People, it is commonly False and Naught: And rather followeth Vaine Persons, than Vertuous: For the Common People understand not many Excellent Vertues: The Lowest Vertues draw *Praise* from them; The middle Vertues worke in them Astonishment, or Admiration; But of the Highest Vertues, they have no Sense, or Perceiving at all. But Shewes, and *Species virtutibus similes*, serve best with them. Certainly, Fame is like a River, that beareth up things Light and Swolne, And Drownes Things weighty and Solid: But if persons of Quality and Judgement concurre, then it is, (as the Scripture

Scripture saith,) *Nomen bonum instar unguenti fragrantis*. It filleth all round about, and will not easily away. For the Odours of Oynments, are more Durable, than those of Flowers. There be so many False Points of *Praise*, that a Man may justly hold it a Suspect. Some *Praises* proceed meereley of Flattery; And if he be an Ordinary Flatterer, he will have certaine Common Attributes, which may serve every Man; If he be a Cunning Flatterer, he will follow the Arch flatterer, which is a Mans selfe; and wherein a Man thinketh best of himselfe, therein the Flatterer will uphold him most: But if he be an Independent Flatterer, look wherin a Man is Conscious to himselfe, that he is most Defective, and is most out of Countenance in himselfe, that will the Flatterer Entitle him to, Perforce, *Spretâ Conscientiâ*. Some *Praises* come of good Wishees, and Respects, which is a forme due in Civility to Kings, and Great Persons, *Laudando precipere*; When by telling Men, what they are, they represent to them, what

they should be. Some Men are Praised
 Maliciously to their Hurt, thereby to stir
 Envie and Jealousie towards them; *Pessi-
 mus genus Inimicorum laudantium*; In so
 much as it was a Proverb, amongst the
 Grecians; that, He that was praised to his
 Hurt should have a Push rise upon his Nose;
 as we say: That a Blister will rise upon
 ones Tongue, that tells a lye. Certainly Mo-
 derate Praise, used with Opportunity, and
 not Vulgar, is that which doth the Good,
Solomon saith, He that Praises his Friend
 aloud, Rising Early, it shall be to him no better
 than a Curse. Too much Magnifying of
 Man or Matter, doth irritate Contradicti-
 on, and procure Envie and Scorne. To
 Praise a Mans selfe, cannot be Decent,
 except it be in rare Cases: But to Praise a
 Mans Office or Profession, he may do it
 with Good Grace, and with a Kinde of
 Magnanimity. The Cardinals of Rome,
 which are Theologues, and Friars, and
 Schoole-men, have a Phrase of Notable
 Contempt and Scorne, towards Civill
 Businesse: For they call all Temporall
 Businesse,

Businesse, of Warres, Embassages, Judica-
ture, and other Employments, *Sherrie*,
which is *under-Sheriffries*; As if they were
but Matters for Under-Sheriffes and
Catchpoles; Though many times, those
Under-Sheriffries doe more good than
their High Speculations. Saint Paul,
when he boasts of himselfe, he doth oft
enterlace; *I speake like a Foole*; But spea-
king of his Calling, he saith; *Magnificabo*
Apostolatum meum.

X 2

Of

Of Vaine-Glory.

LIIII.



T was prettily Devised of *Aesop*, The Fly sate upon the Axle-tree of the Chariot wheele, and sayd, What a Dust doe I raise? So are there some *Vaine Persons*, that whatsoever goeth alone, or moveth upon greater Meanes, if they have never so little Hind in it, they thinke it is they that carry it. They that are *Glorious*, must needs bee *Factions*; For all Bravery stands upon Comparisons. They must needs be *Violent*, to make good their owne Vaunts. Neither can they be *Secret*, and therefore not *Effectuall*; but according to the *French Proverbe*; *Beaucoup de Bruit, peu de Fruit*: Much Bruit, little Fruit. Yet certainly there is Use of this Quality, in Civil Affaires. Where there is an Opinion, and

and Fame to be created, either of Vertue, or Greatnesse, these Men are good Trumpeters. Again, as *Titus Livius* noteth, in the Case of *Antiochus*, and the *Ætolians*; There are sometimes great effects of Crosse Lies; As if a Man, that Negotiates between Two Princes, to draw them to joyne in a War against the third, doth extoll the Forces of either of them, above Measure, the One to the Other: And sometimes, he that deales between Man and Man, raiseth his owne Credit, with both, by Pretending greater interest, than he hath in either. And in these, and the like Kinds, if often falls out, that *Somewhat* is produced of *Nothing*: For Lies are sufficient to breed Opinion, and Opinion brings on Substance. In Military Commanders and Soldiers, *Vaine-Glory* is an Essentiall Point; For as Iron sharpens Iron, so by *Glory* one Courage sharpens another. In Cases of great Enterprise, upon Charge and adventure, a Composition of *Glorious* Natures, doth put Life into Businesse; And those that are of Solid and Sober Na-

X 3 tures,

tures, have more of the Ballast, than of the Saile. In Fame of Learning, the Flight will be slow, without some feathers of *Ostentation*. *Qui de commendâ Gloriâ Labras scribunt, Nomen suum inscribunt.* Socrates, Aristotle, Galen, were Men full of *Ostentation*. Certainly *Vaine-Glory* helpeth to Perpetuate a Mans Memory; And Vertue was never so Beholding to Humane Nature, as it received his due at the Second Hand. Neither had the Fame of Cicero, Seneca, Plinius Secundus, borne her Age so wel, if it had not bin joyned, with some *Vainety* in themselves: Like unto Varnish, that makes Seelings not onely Shine, but Last. But all this while, when I speake of *Vaine-Glory*, I meane not of that property, that *Tacitus* doth attribute to *Narcissus*; *Omnium, quæ diuina, feceratq; Arte quadam Ostentator*. For that proceeds not of *Vainety*, but of Natural Magnanimity, and discretion: And in some Persons, is not onely Comely, but Gracious. For Excusations, Cessions, Modesty it selfe well Governed, are but Arts of *Ostentation*.

Ostentation. And amongst those Arts, there is none better, than that which *Plinius Secundus* speaketh of; which is to be Liberall of Praise and Commendation to others, in that, wherein a mans Selfe hath any Perfection. For saith *Pliny* very Wittily; In commending Another, you doe your selfe Right; For he that you Commend is either Superiour to you, in that you Commend, or Inferiour. If he be Inferiour, if he be to be Commended, you much more; If he be Superiour, if he be not to be commended, you much lesse Glorious. Men are the Scorne of Wise Men; the Admiration of Fooles; the Idols of Parasites; And the Slaves of their owne Vaunts.

Of Honour and Reputation.

LV.



THe Winning of *Honour*, is but the Revealing of a Mans Vertue and Worth, without Disadvantage. For some in their Actions, doe Woe and affect *Honour* and *Reputation*: Which Sort of Men, are commonly much Talked of, but inwardly little Admired: And some, contrariwise, darken their Vertue, in the Shew of it; So as they be undervalued in Opinion. If a Man performe that which hath not been attempted before, Or attempted and given over; Or hath been atchieved, but not with so good Circumstance; he shall purchase more *Honour*, than by Effecting a Matter of greater Difficulty, or Vertue, wherein he is but a Follower. If a Man so temper
his

his Actions, as in some one of them, he doth content every Faction, or Combination of People, the Musicke will be the fuller. A man is an ill Husband of his *Honour*, that entrencheth into any Action, the Failing wherein may disgrace him more, than the Caring of it through can Honor him. *Honour*, that is gained and broken upon Another, hath the quickest Reflection; Like Diamonds cut with Facets. And therefore, let a Man contend, to excell any Competitors of his in *Honour*, in Out-shooting them, if he can, in their owne Bowe. Discreet Followers and Servants helpe much to *Reputation*: *Omnis Fama à Domesticis emanat*. Envie, which is the Canker of *Honour*, is best extinguished, by declaring a Mans Selfe, in his Ends, rather to seeke Merit, than Fame: And by Attributing a Mans Successes, rather to divine Providence, and Felicity, than to his owne Vertue or Policy. The true Marshalling of the Degrees of *Sovereigne Honour* are these. In the First Place are *Conditores Imperiorum*; Founders of States,

States, and Common-Wealths: Such as were *Romulus, Cyrus, Caesar, Ottoman, Ismael*. In the Second Place are *Legis-latoris, Law-givers*; which are also called, *Second Founders, or Perpetui Principes*, because they Govern by their Ordinances, after they are gone: Such were *Lycurgus, Solon, Justinian, Edgar, Alphonsus of Castile*; the Wise, that made the *Siete Partidas*. In the Third Place, are *Liberatores, or Salvatores*: Such as compound the long Miseries of Civill Warres, or deliver their Countries from Servitude of Strangers, or Tyrants; As *Augustus Caesar, Vespasianus, Aurelianus, Theodoricus, K. Henry the 7. of England, K. Henry the 4. of France*. In the Fourth Place, are *Propagatores* or *Propugnatores Imperii*; Such as in Honourable Warres enlarge their Territories, or make Noble defence against Invaders: And in the Last Place, are *Patres Patrie*; which reigne justly, and make the times good, wherein they live. Both which last Kindes, need no Examples, they are in such Number. Degrees of Honour in subjects are; First, *Participes*

tipices Curarum; Those upon whom Princes doe discharge the greatest Weight of their Affaires; Their *Right Hands*, as we call them. The Next are, *Duces Belli*, Great Leaders; Such as are Princes Lieutenants, and doe them Notable Services in the Warres. The third are *Gratiosi*; *Favou-rites*; Such as exceed not this Scantling; To be Solace to the Saveraigne, and Harmlesse to the People. And the Fourth *Negotia Pares*; Such as have great Places under Princes, and Execute their Places with Sufficiency. There is an Honour likewise, which may be ranked amongst the Greatest, which happeneth rarely; That is of such as Sacrifice themselves to Death or Danger, for the Good of their Countrey: As was *M. Regulus*, and the Two *Decii*.

Of

Of Iudicature.

LVI.



*J*udges ought to remember, that their Office is *Jus dicere*, and not *Jus dare*; To Interpret Law, and not to Make Law, or Give Law. Else will it be like the Authority, claimed by the Church of Rome; which under pretext of Exposition of Scripture, doth not sticke to Adde and Alter; And to pronounce that, which they doe not Finde; And by Shew of *Antiquity*, to introduce *Norvelty*. Judges ought to be more Learned, than Wittie; More Reverend, than Plausible; and more Advised, than Confident. Above all Things, Integrity is their Portion, and Proper Vertue. Cursed (saith the Law) is he that remo-veth the Land marke. The Millaier of a Meere
Stons

Scorne is to blame. But it is the Unjust Judge, that is the Capitall Remover of Land-markes, when he defineth amiss of Lands and Property. One Foule Sentence, doth more Hurt, than many Foule Examples. For these do but Corrupt the Streame; the other Corrupteth the Fountaine. So saith *Salomon*; *Fons turbatus, & Vena corrupta, est Justus cadens in causa sua coram Adversario.* The Office of Judges, may have Reference, Unto the *Parties that sue*; Unto the *Advocates that Plead*; Unto the *Clerkes and Ministers of Justice* underneath them, And to the *Soveraigne or State* above them.

First, for the *Causet* or *Parties that sue*. There be (saith the Scripture) that turne Judgement into Worme-wood; And surely, there be also, that turne it into Vinegar; For injustice maketh it Bitter, and Delaies make it Sore. The Principall Duty of a Judge, is to suppress Force and Fraud; whereof Force is the more Pernicious, when it is Open; And Fraud, when it is Close and Disguised. Add thereto Contentious

tentious Suits, which ought to be spewed
 out as the Surfet of Courts. A *Judge*
 ought to prepare his Way to a Just Sen-
 tence, as *God* useth to prepare his Way, by
Raising Valleyes, and *Taking downe Hills* :
 So when there appeareth on either side, an
 High Hand, Violent Prosecution, Cun-
 ning Advantages taken, Combination,
 Power, Great Counsell, then is the Vertue
 of a *Judge* seene, to make Inequality
 Equall; That he may plant his *Judgment*,
 as upon an Even Ground. *Qui forisiter*
emungit, elicit sanguinem ; And where the
 Wine-Presse is hard wrought, it yeelds a
 harsh Wine, that tastes of the Grape-
 stone. *Judges* must beware of Hard Con-
 structions, and Strained Inferences; For
 there is no worse Torture, than the Tor-
 ture of Lawes. Specially in case of Lawes
 Penall, they ought to have Care, that that
 which was meant for Terror, be not tur-
 ned into Rigour, And that they bring not
 upon the People, that Shower, whereof
 the Scripture speaketh; *Pluit super eos La-*
queos : For Penall Lawes Pressed, are a
 Shower

Shower of Snares upon the People. Therefore, let *Penall Lawes*, if they have beene Sleepers of long; or if they bee growne unfit for the present Time, bee by Wise Judges confined in the Execution; *Judicis Officium est, ut Res, ita Tempora Rerum*, &c. In *Causēs of Life and Death*; Judges ought (as farre as the Law permitteth) in Justice to remember Mercy; And to Cast a Severe Eye upon the Example, but a Mercifull Eye upon the Person.

Secondly, for the *Advocates and Counsell that Plead*: Patience and Gravity of Hearing, is an Essentiall Part of Justice; And an Over-speaking Judge is no well tuned Cymball, It is no Grace to a Judge, first to finde that, which hee might have heard, in due time, from the Barre; or to shew Quicknesse of Conceit in Cutting off Evidence or Counsell too short; Or to prevent Information, by Questions though Pertinent. The Parts of a Judge in Hearing are Fovre: To direct the Evidence; To Moderate Length, Repetition, or impertinency of Speech; To Recapitulate,

tulate, Select, and Collate, the Materiall Points of that, which hath beene said ; And to give the Rule or Sentence. Whatsoever is above these, is too much ; And proceedeth, Either of Glory and willingnesse to Speake ; Or of Impatience to Heare ; Or of Shortnesse of Memory ; Or of Want of a Stead and Equall Attention. It is a Strange thing to see, that the Boldnesse of *Advocates*, should prevaile with *Judges* ; Whereas they should imitate God in whose Seate they sit ; who *represseth the Presumptions*, and giveth Grace to the *Modest*. But it is more Strange, that *Judges* should have Noted Favourites ; Which cannot but cause Multiplication of Fees, and Suspicion of By-Waies. There is due from the *Judge* to the *Advocate*, some Commendation and Gracing, where *Causēs* are well Handled, and faire Pleaded ; Especially towards the Side which obtaineth not ; For that upholds, in the *Client*, the Reputation of his *Counsell*, and beats downe, in him, the Conceit of his *Cause*. There is likewise due to the *Publick*, a
Civill

Civill Reprehension of *Advocates*, where there appeareth cunning Councell, Grosse Neglect, Slight Information, Indiscreet pressing, or an Over-bold Defence. And let not the *Councell* at the Barre, chop with the *Judge*, nor winde himselſe into the handling of the *Cauſe* anew, after the *Judge* hath declared his Sentence: but on the other ſide, Let not the *Judge* meet the *Cauſe* halfe Way; nor give Occaſion to the Party to ſay; *His Counſell or Prooſes were not heard.*

Thirdly, for that that concernes *Clerks*, and *Miniſters*. The Place of *Juſtice*, is an Hallowed Place; And therefore, not only the Bench, but the Foot-pace, and precincts, and Purpile thereof, ought to be preſerved without Scandall and Corruption. For certainly, *Grapes*, (as the Scripture ſaith) will not be gathered of *Thornes* or *Thiſtles*: Neither can *Juſtice* yeeld her Fruit with Sweetneſſe amongſt the *Briars* and *Brambles*, of *Catching* and *Peling* *Clerks* and *Miniſters*. The Attendance of Courts is ſubject to *Four* bad Inſtruments.

ments. First, Certaine Persons, that are Sowers of Suits; which make the Court swell, and the Country pine. The Second Sort is of those, that ingage Courts, in Quarrels of Jurisdiction, and are not truly *Amici Curia*, but *Parasiti Curia*; in puffing a Court up beyond her Bounds, for their owne Scraps, and Advantage. The Third Sort is of those, that may be accounted, the Left Hands of Courts: Persons that are full of Nimble and Sinister Trickes and Shifts, whereby they pervert the plaine and Direct Courses of Courts, and bring Justice into Oblique Lines and Labyrinths. And the Fourth is, the Poler and Exacter of Fees; which justifies the common Resemblance of the Courts of Justice to the *Bash*, whereunto while the sheepe flies for defence in Weather, he is sure to lose Part of his Fleece. On the other side, an *Ancient Clarke*, Skilfull in Presidents, Wary in proceeding, and Understanding in the *Businesse* of the Courts, is an excellent Finger of a Court; And doth many times point the way to the Judge himselfe.

Fourthly,

Fourthly, For that which may concerne the *Soveraigne* and *Estate*. *Judges* ought above all to remember the Conclusion of the *Roman Twelve Tables*; *Salus Populi Suprema Rex*; And to know, That Lawes, except they be in Order to that End, are but Things Captious, and Oracles not well Inspired. Therefore it is an Happy Thing in a *State*, when *Kings* and *States* do often Consult with *Judges*; And againe, when *Judges* doe often Consult with the *King* and *State*: The One, when there is Matter of Law, intervenient in Businesse of State; The Other, when there is some Consideration of State, intervenient in Matter of Law. For many times, the Things Deduced to *Judgement*, may bee *Meum*, and *Tuum*, when the Reason and Consequence thereof, may Trench to Point of Estate: I call Matter of Estate, not onely the parts of *Soveraignty*, but whatsoever introduceth any Great Alteration, or Dangerous president; Or concerneth ma-

nifestly any great Portion of People. And let no Man weakly conceive, that Just Lawes, and True Policy, have any *intimacy*: For they are like the Spirits, and Sines, that One moves with the Other. Let *Judges* also remember, that *Salomons Throne*, was supported by Lions on both Sides: Let them be Lions, but yet Lions under the *Throne*; Being circumspect, that they doe not checke, or oppose any Points of *Soveraignty*. Let not *Judges* also, be so ignorant of their owne right, as to think, there is not left to them, as a Principall part of their Office, a wise vse and application of Lawes. For they may remember, what the *Apostle* saith, of a Greater Law than theirs: *Not scimus quia Lex bona est, modo quis eam utatur. Legitime.*

Of

Of Anger.

LVII.



O seeke to extinguish *Anger* utterly, is but a Bravery of the Stoicks. We have better Oracles : *Be Angry, but Sinne not. Let not the Sunne goe downe upon your Anger.* *Anger* must be limited, and confined, both in Race, and in Time. We will first speake, How the Naturall Inclination, and Habit, *To be Angry*, may be attempted, and calmed. Secondly, How the particular Motions of *Anger*, may be repressed, or at least restrained from doing Mischiefe. Thirdly ; How to raise *Anger*, or appease *Anger*, in Another.

For the first ; There is no other Way, but to Meditate and Ruminare well, upon the Effects of *Anger*, how it troubles Mans Life. And the best Time, to doe

this, is, to looke backe upon *Anger*, when the Fit is throughly over. *Seneca* saith well; *That Anger is like Ruine, which breaks it Selfe upon that it falls.* The Scripture exhorteth us; *To possesse our Soules in Patience.* Whosoever is out of *Patience*, is out of Possession of his Soule. Men must not turne *Bees*;

— *Animasque invulnere ponunt.*

Anger is certainly a kinde of Baseness: As it appeares well, in the Weaknesse of those Subjects, in whom it reignes: Children, Women, Old Folkes, Sicke Folkes. Onely Men must beware, that they carry their *Anger*, rather with Scorne, than with Feare: So that they may seeme rather, to be above the Injury, than below it, which is a Thing easily done, if a Man will give Law to himselfe in it.

For the Second Point, The *Causes* and *Motives* of *Anger*, are chiefly three. First, to be too *Sensible* of *Hurt*: For no man is *Angry*, that Feeles not himselfe Hurt: And therefore Tender and Delicate Persons, must needs be oft *Angry*. They have

have so many Things to trouble them ; Which more Robust Natures have little Sense of. The next is, the Apprehension and Construction, of the Injury offered to be, in the Circumstances thereof, full of *Contempt*. For *Contempt* is that which putteth an edge upon *Anger*, as much, or more, than the *Hurt* it selfe. And therefore, when men are Ingenious, in picking out Circumstances of *Contempt*, they doe kindle their *Anger* much. Lastly, Opinion of the Touch of a mans *Reputation*, doth Multiply and sharpen *Anger*. Where in the Remedy is, that a Man should have, as *Consalva* was wont to say, *Telam Honoris Crassiore*. But in all Restrainings of *anger*, it is the best Remedy to win Time; And to make a Mans Selfe beleeve that the Opportunity of his Revenge is not yet come: But that he foresees a Time for it, And so to still Himselfe in the meane Time, and reserve it.

To containe *Anger* from *Mischiefe*, though it take hold of a Man, there be two Things, whereof you must have speciall

ciall Caution. The one, of extreme *Bitternesse of Words*; Especially, if they be *Aculeate*, and *Proper*: For *Communia Maledicta* are nothing so much: And again, that in *Anger*, a Man reveale no *Secrets*: For that makes him not fit for *Society*. The other, That you do not *peremptorily* reake off, in any *businessse*, in a fit of *Anger*: But howsoever you *show* Bitternes, do not *do* any thing, that is not *Revocable*.

For *Raising* and *Appeasing Anger* in Another; It is done chiefly, by *Choosing* of *Times*. When Men are frowardest and worst disposed, to incense them. Again, by gathering (as was touched before) all that you can find out, to aggravate the *Contempt*. And the two *Remedies* are by the *Contraries*. The former, to take good Times, when first to relate to a man, an *Angry* *Businessse*: For the first *Impression* is much. And the other is, to sever, as much as may be, the *Construction* of the *Injury*, from the point of *Contempt*: Imputing it, to *Misunderstanding*, *Fear*, *Passion*, or what you will.

Of Vicissitude of Things.

LVIII.



ALOMON saith; *There is no New Thing upon the Earth.* So that as *Plato* had an Imagination; *That all Knowledge was but Remembrance:* So *Salomon* giveth his Sentence; *That all Novelty is but Oblivion.* Whereby you may see, *That the River of Lethe, runneth as well above Ground, as below.* There is an abstruse *Astrologer* that saith; *If it were not, for two things, that are constant; (The one is, That the Fixed Starres ever stand as like distance, one from another, and never come neerer together, nor goe further asunder; The Other, That the Diurnall Motion perpetually keepeth Time:; No Individuall would last one Moment.* Certain it is, that the Ma-
ter,

ter, is in a Perpetuall Flux, and never at a Stay. The great Winding-sheets, that bury all Things in Oblivion, are two; *Deluges*, and *Earth-quakes*. As for *Conflagrations*, and great *Droughts*, they doe not meerely dispeople, but destroy. *Phaetons* Carre went but a day. And the *Three yeares Drought*, in the Time of *Elias*, was but Particular, and left People Alive. As for the great *Burnings by Lightnings*, which are often in the *West-Indies*, they are but narrow. But in the other two *Destructions*, by *Deluge* and *Earth-quake*, it is further to be noted, that the Remnant of People, which hap to be reserved, are commonly Ignorant and Mountainous People, that can give no Account, of the Time past: So that the Oblivion is all one, as if none had beene left. If you consider well, of the People of the *West Indies*, it is very probable, that they are a Newer, or a Younger People, than the People of the Old World. And it is much more likely, that the Destruction, that hath heretofore been there, was not by *Earth-quakes*,
(As

(As the *Egyptian* Prielt told *Solon*, concerning the Island of *Atlantis*; That it was swallowed by an *Earth-quake*;) But rather, that it was desolated, by a Particular *Deluge*. For *Earth-quakes* are seldome in those Parts. But on the other side, they have such *Powring Rivers*, as the *Rivers* of *Asia*, and *Affricke*, and *Europe*, are but *Brookes* to them. Their *Anaes* likewise, or *Mountaines*, are faire higher, than those with us; Wherby it seemes, that the Remnants of Generation of Men, were, in such a Particular *Deluge*, saved. As for the Observation that *Macciarvel* hath, that the *Jealousie* of *Sects*, doth much extinguish the Memory of Things; Traducing *Gregory* the Great, that he did, what in him lay, to extinguish all *Heathen Antiquities*; I doe not finde, that those *Zeales*, do any great Effects, nor last long: As it appeared in the Succession of *Sabinian*, who did revive the former Antiquities.

The *Vicesſſitude* or *Mutations*, in the *Superiour Globe*, are no fit Matter, for this Present Argument. It may be, *Plato's* great
Teare;

Years, if the World should last so long, would have some effect, Not in renewing the State of like Individuals (for that is the Fume of those, that conceive the Celestial Bodies, have more accurate Influences, upon these Things below, than indeed they have) but in *Grosse*. *Comets*, out of question, have likewise Power and Effect, over the *Grosse* and Masse of Things: But they are rather gazed upon, and waited upon in their Journey, than wisely observed in their Effects, Specially in their Respective Effects; That is, what Kinde of *Comes*, for Magnitude, Colour, Version of the Beames, Placing in the Region of Heaven, or Lasting, produceth what Kinde of Effects.

There is a Toy, Which I have heard, and I would not have it given over, but waited upon a little. They say, it is Observed, in the *Low-Countries* (I know not in what part) That every Five and Thirty yeares, The same Kinde and Sute of Yeers and Weathers, comes about againe: As Great Frosts, Great Wet, Great Droughts, Warmed

Warne Winters, Summers with little Heat, and the like : And they call it the *Prime*. It is a Thing, I do the rather mention, because computing backwards, I have found some Concurrence.

But to leave these Points of *Nature*, and to come to *Men*. The greatest *Viceffitude* of things amongst *Men*, is the *Viceffitude* of *Sects*, and *Religions*. For those Orbs rule in Mens Minds most. The True Religion is built upon the *Rocke* ; The Rest are tost upon the Waves of Time. To speake therefore, of the *Causes* of new *Sects* ; And to give some Counsell concerning them, As farre, as the Weaknesse of Humane Judgement, can give stay to so great Revolutions.

When the Religion formerly received, it rent by Discords ; And when the Holinesse of the Professours of Religion is decayed, and full of Scandall ; And withall the Times be Stupid, Ignorant, and Barbarous ; you may doubt the Springing up of a *New sect* ; If then also there should arise, any Extravagant and Strange Spirit

to

to make himselfe Authour thereof. All which points held, when *Mahomet* published his *Law*. If a *New Sect* have not two properties, feare it not : For it will not spread. The one is the Supplanting, or the opposing, of Authority established: For nothing is more Popular than that. The other is the, Giving Licence to Pleasures, and a Voluptuous life. For as for *Speculative Heresies* (such as were in Ancient Times the *Arrians*, and now the *Arminians*) though they worke mightily upon Mens Wits, yet they do not produce any great alterations in States ; except it be by the Helpe of Civill Occasions. There be three Manner of Plantations of *New Sects*. By the Power of *Signes* and *Miracles*. By the *Eloquence* and *Wisdom* of *Speech* and *Perswasion* : And by the *Sword*. For *Martyrdomes*, I reckon them amongst *Miracles* ; Because they seeme to exceed the Strength of Human Nature: And I may do the like of *Superlative* and *Admirable Holinesse*, of *Life*. Surely, there is no better way, to stop the Rising

Riſing of New *ſects*, and *Schiſmes*; than To reforme Abuses; To compound the ſmaller Differences; To proceed mildly, and not with Sanguinary Perſecutions, And rather to take off the principall Authors, by winning and Advancing them, than to enrage them by Violence and Bitterneſſe.

The *Changes* and *Viceſſitude* in *Warres* are many: but chiefly in three Things; In the *Seats* or *Stages* of the *Warre*; In the *Weapons*; And in the *Manner* of the *Conduct*. *Warres* in ancient Time, ſeemed more to move from *East* to *West*: For the *Persians*, *Aſſyrians*, *Arabians*, *Tartars*, (which were the Invaders) were all Eaſterne People. It is true, the *Gaules* were Weſterne; But we read but of two Incurſions of theirs; the one to *Gallo-Grecia*, the other to *Rome*. But *East* and *West* have no certaine Points of Heaven, and no more have the *Warres*, either from the *East*, or *West* any Certainty of Obſervation. But *North* and *South* are fixed: And it hath ſeldome or never beene ſcene, that the

the farre Southern People have invaded the Northern, but contrariwise. Whereby it is manifest, that the *Northern Tract* of the World, is in nature the more Martiall Religion : Be it in respect of the Stars of that Hemisphere, Or of the great Continents that are upon the *North*, whereas the *South Part*, for ought that is knowne, is almost all Sea; Or (which is most apparent) of the Cold of the *Northern Parts*, which is that, which without Aid of Discipline, doth make the bodies hardest, and the Courage warmest.

Vpon the *Breaking* and *Shivering* of a great *State* and *Empire*, you may be sure to have *Warres*. For great Empires, while they stand, do enervate and destroy the Forces of the Natives, which they have subdued, resting upon their owne Protecting forces : And then when they faile also, all goes to ruine, and they become a Prey. So was it, in the decay of the *Roman Empire* ; And likewise, in the *Empire* of *Almaigne*, after *Charles the Great*, every Bird taking a Fether ; And were not unlike

like to befall to *Spain*; if it should break.
The great *Accessions* and *Trunions* of King-
domes, doe likewise stirre up *Warres*. For
when a State growes to an Over-power,
it is like a great Flood, that will be sure to
overflow. As it hath beene seene, in the
States of *Rome*, *Turky*, *Spain*, and others.
Looke when the World hath fewest *Bar-
barous* Peoples, but such as commonly
will not many or generate, except they
know meanes to live; (as it is almost e-
very where at this way, except *Turkey*)
there is no danger of Inundations of
People; but when there be great *shoales*
of *Peop*, which go on to populate, with-
out foreseeing Meanes of life and Susten-
tation; it is of Necessity, that once in an
Age or two, they discharge a Portion of
their People upon other Nations; which
the ancient *Northerne* people, were wont
to do by Lot: Casting Lots, what Part
should stay at home, and what should
seek their Fortunes. When a *Warlike*
State growes Soft and Effeminate, they
may be sure of a *Warre*. For sometimes

such States are growne rich, in the time of their Degenerating; And so the Prey inviteth, and their Dé cay in Valour encourageth a War.

As for the *Weapons*, it hardly falleth under Rule and Observation; yet we see, even they have *Returns* and *Vicissitudes*. For certaine it is, that *Ordnance* was known in the City of the *Oxidrakos* in *India*, And was that, which the *Macedonians* called Thunder and Lightning, and Magicke. And it is well known, that the use of *Ordnance* hath beene in *China*, above 2000 years. The Conditions of *Weapons*, and their improvement are; first, The Fetching asafre off: For that out-runs the Danger: As it is seene in *Ordnance* and *Muskets*. Secondly, The Strength of the Percussion, wherein likewise *Ordnance* do exceed all Arietations, and ancient Inventions. The third is, the commodious use of them; As that they may serve in all Weathers; That the Carriage may be Light and Manageable; and the like.

For the Conduct of the *Warre*: At the first,

first, Men rested extremely upon *Number*; They did put the *Warres* likewise upon *Maine force*, and *Valour*; Pointing Daies for Pitched Fields, and so trying it out, upon an even Match; And they were more ignorant in *Ranging* and *Arraying* their *Battailes*. After they grew to rest upon *Number*, rather Competent, than Vast; They grew to *Advantages*, of *Place*, *Cunning diversions*, and the like; And they grew more skilfull in the *Ordering* of their *Battailes*.

In the *Youth* of a *State*, *Armes* doe flourish; In the *Middle Age* of a *State*, *Learning*; And then both of them together for a time: In the *Declining Age* of a *State*, *Mechanicall Arts* and *Merchandize*. *Learning* hath his infancy, when it is but beginning, and almost *Childish*; Then his *Youth*, when it is *Luxurient* and *Iuvenile*; Then his *Strength* of *yeares*, when it is *Solid* and *Reduced*: And lastly, his *old Age*, when it waxeth *Dry* and *Exhaust*. But it is not good, to looke too long, upon these turning *Wheels* of *Vi-*

cessitude, lest we become Giddy. As for
the Philologie of them, that is but
a Circle of Tales, and there
fore not fit for this
Writing.

grew more skillful in the Overture of their
In the Town of a State, they do
 flourish; In the Middle Age of a State
 they are; And in the last Age of a State
 they are: In the last Age of a State
 State, Michael and Mary and Mary
 Learning hath his infancy, when it is but
 beginning, and almost Childhood: Then
 the Youth, when it is in its prime
 mite; Then his strength of years, when
 it is solid and reduced: And in his
 old Age, when it waxeth Dry and
 shrivell'd. But it is not good to look upon
 long upon these things, for they are
 common.

FINIS.

The Table.

O <i>F Adversity.</i>	Pag. 22
<i>Of Ambition.</i>	218
<i>Of Anger.</i>	325
<i>Of Atheisme.</i>	90
<i>Of Beauty.</i>	251
<i>Of Boldnesse.</i>	62
<i>Of Building.</i>	257
<i>Of Ceremonies and Respects.</i>	300
<i>Of Counsell.</i>	115
<i>Of Cunning.</i>	127
<i>Of Custome and Education.</i>	231
<i>Of Death.</i>	6
<i>Of Deformity.</i>	254
<i>Of Delates.</i>	125
<i>Of Discourse.</i>	194
<i>Of Dispatch.</i>	143
<i>Of Empire.</i>	105
Z 3	Of

A Table.

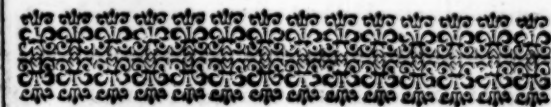
<i>Of Envy.</i>	40
<i>Of Expence.</i>	164
<i>Of Fashion.</i>	296
<i>Of Followers and Friends.</i>	284
<i>Of Fortune.</i>	235
<i>Of Friendship.</i>	149
<i>Of Gardens.</i>	266
<i>Of Goodnesse, and Goodnesse of Nature.</i>	66
<i>Of Great Place.</i>	74
<i>Of the true Greatnesse of Kingdoms and Estates.</i>	167
<i>Of Regiment of Health.</i>	187
<i>Of Honour and Reputation.</i>	312
<i>Of Innovations.</i>	139
<i>Of Judicature.</i>	316
<i>Of Love.</i>	50
<i>Of Marriage and Single Life.</i>	36
<i>Of Maskes and Triumphs.</i>	223
<i>Of Nature in Men.</i>	217
<i>Of Negotiating.</i>	280
<i>Of Nobility.</i>	72
<i>Of Parents and Children.</i>	32
<i>Of Plantations.</i>	198
<i>Of Praise.</i>	304
<i>Of Prophecies.</i>	212
	01

A Table.

<i>Of Revenge.</i>	19
<i>Of Riches.</i>	205
<i>Of Seditions and Troubles.</i>	76
<i>Of Seeming Wise.</i>	146
<i>Of Simulation and Dissimulation.</i>	25
<i>Of Studies.</i>	292
<i>Of Superstition.</i>	96
<i>Of Suspicion.</i>	191
<i>Of Sutors.</i>	288
<i>Of Travaille.</i>	100
<i>Of Truth.</i>	1
<i>Of Vaine-Glory.</i>	308
<i>Of Viceffitude of Things.</i>	329
<i>Of Unity in Religion.</i>	10
<i>Of Usury.</i>	339
<i>Of Wisedome for a Mans Selfe.</i>	135
<i>Of Youth and Age.</i>	247

Table N

19	Of T. ...
20	Of T. ...
21	Of T. ...
22	Of T. ...
23	Of T. ...
24	Of T. ...
25	Of T. ...
26	Of T. ...
27	Of T. ...
28	Of T. ...
29	Of T. ...
30	Of T. ...
31	Of T. ...
32	Of T. ...
33	Of T. ...
34	Of T. ...
35	Of T. ...
36	Of T. ...
37	Of T. ...
38	Of T. ...
39	Of T. ...
40	Of T. ...
41	Of T. ...
42	Of T. ...
43	Of T. ...
44	Of T. ...
45	Of T. ...
46	Of T. ...
47	Of T. ...
48	Of T. ...
49	Of T. ...
50	Of T. ...



OF THE
COLOURS
OF
Good and Evil,
A Fragment.



OF THE
COLORS
OF
Good and Evil,

A Fragment.

Uli cetera partes vel scilicet secundas unanimitate deferunt, cum singula principatum sibi vindicent, melior reliquis videtur. Nam primas quaque ex zelo videtur sumere, secundas autem ex vero tribuere.

2 Cujus excellentia vel exuperantia mollior, id est toto genere melius.

3 Quod ad veritatem refertur majus est quam quod ad opinionem. Modus autem et probatio ejus quod ad opinionem pertinet hac est: Quod quis si clam putaret fore facturus non esse.

4 Quod rem integram servat bonum, quod sine recepto est malum. Nam se recipere non posse impotentia genus est, potentia autem bonum.

5 Quod ex pluribus constat, et divisibilibus est majus quam quod ex paucioribus et magis unum: nam omnia per partes considerata majora videntur, quare et pluralitas partium magnitudinem pra se fert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti, et impedit comprehensionem.

6 Cujus

6 Cujus privatio bona, malum; cuius privatio mala, bonum.

7 Quod bono vicinum, bonum; quod à bono remotum, malum.

8 Quod quis culpa sua contraxit, majus malum, quod ab externis imponitur, minus malum.

9 Quod opera & virtute nostra partem est, majus bonum; quod ab alieno beneficio vel ab indulgentia fortune delatum est, minus bonum.

10 Gradus privationis major videtur quam gradus diminutionis; & rursus gradus inceptions major videtur, quam gradus incrementi.

11 Quod ex privatione contrahitur, minus bonum; quod ex diminutione contrahitur, minus malum.

12 Quod ex privatione contrahitur, minus malum; quod ex diminutione contrahitur, minus bonum.

13 Quod ex privatione contrahitur, minus malum; quod ex diminutione contrahitur, minus bonum.



IN deliberatives the point is, what is good, and what is evill, and of good what is greater, and of evill what is lesse.

So that the perswaders labour is to make things appeare good or evill, and that in higher or lower degree, which as it may bee performed by true and solide reasons, so it may be represented also by colours, popularities and circumstances, which are of such force, as they sway the ordinary iudgement either of a weake
Man

Man, or of a wise Man, not fully and considerately attending and pondering the matter. Besides their power to alter the nature of the subiect in appearance, and so to lead to error, they are of no lesse vse to quicken and strengthen the opinions and persuasions which are true: for reasons plainly delivered, and alwaies after one manner, especially with fine and fastidious minds, enter but heavily and dully: whereas if they be varied and have more life and vigor put into them by these formes and insinuations, they cause a stronger apprehension, and many times suddenly winne the minde to a resolution. Lastly to make a true
and

and safe judgement, nothing can be of greater vse and defence to the minde, than the discovering and reprehension of these Colours, shewing in what cases they hold, and in what they deceive: which as it cannot be done, but out of a very universall knowledge of the Nature of things, so being performed, it so cleareth mans Iudgement and election, as it is the lesse apt to slide into any error.

and false judgement nothing can
be of greater use and defence to
the mind, than the discovering
and reprehension of these Co-
lours, shewing in what cases they
hold, and in what they deceive;
which as it cannot be done, but
out of a very universal know-
ledge of the Nature of things, so
being performed, it is clear that
mans judgement and election, as
it is the less apt to slide into any
error.



A Table of the Colours, or ap-
parances of Good and Evill, and their De-
grees, as places of Pepsuasion, and Dis-
suasion, and their severall Fallaxes, and
the Elenches of them.

*C*U*l*i cetera partes vel secta secundas una-
nimiter deferunt, cum singula principa-
tum sibi vindicent, melior reliquis videtur.
Nam primas quaque ex zelo videtur sumere,
secundas autem ex vero & merito tribuere.

SO Cicero went about to prove
the Sect of Academiques,
which suspended all assevera-
tion, for to be the best; for,
saith he, aske a Stoicke which Philosophy
is true, he wil preferre his owne. Then aske
him which approacheth next the truth, he
will confesse the Academiques. So deale
A a with

A Table of the Colours

with the Epicure, that will scant indure the Stoicke to be in sight of him, so soone as he hath placed himselfe, he will place the Academiques next him.

So if a Prince tooke divers competitors to a place, and examined them severally, whom next themselves they would rarest command, it were like the ablest man should have the most second voyces.

The fallax of this colour happeneth oft in respect of enuy, for men are accustomed after themselves & their owne fashion, to incline unto them which are softest, and are least in their way, in despight and derogation of them, that hold them hardest to it. So that this colour of meliority and preheminence is of a signe of enervation and weaknesse.

2 Cujus excellentia : vel exuperantia melior, id toto genere.

A Pertaining to this are the formes:
*Let us not wander in generalities :
Let us compare particular with particular, &c.* This appearance, though it
seeme

seeme of strength, and rather Logically than Rhetorically, yet is very oft a fallax.

Sometime because some things are in kinde very casual, which if they escape, prove excellent, so that the kinde is inferior, because it is so subject to perill, but that which is excellent being proved is superiour, as the blossome of *March*, and the blossome of *May*, whereof the French verse goeth;

Burgeon de Mars enfans de Paris.

Si un eschape, iben vant dix.

So that the blossome of *May* is generally better than the blossome of *March*, & yet the best blossome of *March* is better than the best blossome of *May*. Sometimes because the Nature of some kinds is to be more equal, and more indifferent, & not to have very distant degrees, as hath beene noted in the warmer climates, the people are generally more wise but in the Northerne climate, the wits of chiefe are greater. So in many armies, if the matter should be tried by duell betweene two Champions, the victory should go on the

A Table of the Colours

one side, and yet if it be tried by the grosse, it would go on the other side: for excellencies go as it were by chance, but kinds goe by a more certaine Nature; as by Discipline in warre.

Lastly, many kinds have much refuse, which countervails that which they have excellent, & therefore generally mettall is more precious than Stone, and yet a Diamond is more precious than Gold.

3 *Quod ad Veritatem refertur majus est quam quod ad opinionem. Modus autem & probatio ejus quod opinionem pertinet haec est: Quod quis si clam putarent fore facturum non esse.*

SO the Epicures say to the Stoicks felicity placed in vertue. That it is like the felicity of a Player, who if he were left of his Auditors and their applause, he would straight be out of heart & countenance, and therefore they call Vertue *Bonum theatrale*; But of riches the Poet saith:

*Populus me sibilat,
At mihi plaudo.*

And

And of pleasure,

*Grata sub ima
Gaudia corde premens, vultu
simulate pudorem.*

The fallax of this colour is somewhat subtil, though the answer to the example be ready, for Vertue is not chosen *Propter aurum popularum*. But contrariwise, *Maxime omnium seipsum reverere*, so as a vertuous man will be vertuous in *solitudine*, and not onely in *theatro*, though percase it will be more strong by glory and Fame, as an heat which is doubled by reflection; But that denieth the supposition, it doth not reprehend the fallax, whereof the reprehension is a law, that vertue (such as is joyned with labour and conflict) would not be chosen but for fame and opinion, yet it followeth not, that the chiefe motive of the election should not be reall and for it selfe, for fame may be onely *causa impulsiva*, and not *causa constituens*, or *efficiens*. As if there were two horses, and the one would doe better without the Spurre than the other: but againe, the other with the

A Table of the Colours

Spur would farre exceed the doing of the former, giving him the spurre also, yet the latter will be judged to be the better horse, and the former as to say, *Tus b, the life of this horse is but in the Spurre,* will not serve as to a wise judgement: for since the ordinary Instrument of Horsmanship is the Spurre, and that it is no matter of impediment, or burden, the horse is not to be recounted the lesse of which will not doe well without the Spurre, but rather the other is to be reckoned a delicacie, than a vertue; so Glory and Honour are the Spurres to Vertue: and although vertue would languish without them, yet since they be alwayes at hand to attend vertue, vertue is not to be said the lesse chosen for it selfe, because it needeth the Spur of Fame and Reputation: and therefore that position, *Nota ejus rei quod propter opinionem & non propter veritatem eligitur, hac est quod quis si clam putaret fore facturus non esse* is reprehended.

4 *Quod rem integram servat bonum quod sine receptis est malum. Nam se recipere non posse impotentia genus est, potentia autem bonum.*

Hereof *Bfop* framed the Fable of the two Frogs that consulted together in the time of Drowth, (when many plashe that they had repaired to, were dry) what was to be done, and the one propounded to goe downe into a deepe Well, because it was like the water would not faile there; but the other answered, yea, but if it doe faile, how shall we get up againe. And the reason is, that humane actions, are so uncertaine & subject to perils, as that seemeth the best course which hath most passages out of it. Appertaining to this perswasion, the formes are, *you shall engage your selfe*, on the other side, *Tantum quantum voles sumes ex fortuna*, you shall keepe the matter in your owne hand. The reprehension of it is, *That proceeding & resolving in all actions is necessary*. For as he saith wel, *not to resolve, is to resolve*, and ma-

A Table of the Colours

ny times it breeds as many necessities, and engageth as farre in some other sort, as to resolve. So it is but the covetous Mans disease, translated in power, for the covetous man will enjoy nothing, because he will have his full store and possibility to enjoy the more; so by this reason, a man should execute nothing, because he should be still indifferent, and at liberty to execute any thing. Besides necessity and this same *jacta est alea*, hath many times an advantage, because it awaketh the powers of the mind, and strengtheneth endeavour, *Ceteris paris necessitate cerse superiores istis.*

5 *Quod ex pluribus constaret divisibilibus est melius majus quam quod ex paucioribus & magis unum : nam omnia per partes considerata majora videntur quare & pluralitas partium magnitudinem præ se fert, fortius autem operatur pluralitas partium siorda absit, nam inducit similitudinem infiniti, & impedit comprehensionem.*

THis Colour seemeth palpable, for it is not plurality of parts, without majority

majority of parts, that maketh the totall greater, yet neverthelesse, it often carries the minde away, yea, it deceiveth the sense; as it seemeth to the eye a shorter distance of way, if it be all dead and continued, than if it have trees or buildings, or any other markes, whereby the eye may divide it. So when a great monyed man hath divided his Chests, and Coynes, and Bags, he seemeth to himselfe richer than he was, and therefore a way to amplifie any thing, is, to breake it, and to make Anatomie of it in severall parts, and to examine it according to severall circumstances. And this maketh the greater shew if it be done without order, for confusion maketh things muste more, and besides what is set downe by order and division, doth demonstrate that nothing is left out or omitted, but all is there, whereas if it be without order, both the mind comprehendeth lesse that which is set downe, and besides it leaveth a suspicion, as if more might be said than is exprest. This Colour deceiveth, if the minde of him that is

A Table of the Colours

to be perswaded, doe of it selfe over-con-
ceive or preiudge of the greatnesse of any
thing, for thē the breaking of it will make
it seem lesse, because it makes it to appeare
more according to the truth, and therefore
if a man be in sicknesse or paine, the time
will seeme longer without a Clocke or
houre-glasse than with it, for the minde
doth value every moment, and then the
houre doth rather sum up the moments,
than divide the day. So in a dead plain the
way seemeth the longer, because the Eye
hath preconceived it shorter than the
truth : and the frustrating of that maketh
it seeme longer than the truth. Therefore,
if any man have an over-great opinion of
any thing, then if another thinke by bre-
aking it into severall considerations, he shal
make it seeme greater to him, he will be
deceived ; and therefore, in such cases it
is not safe to divide, but to extol the entire
still in generall. Another case wherein
this Colour deceiveth, is, when the matter
broken or divided is not comprehended
by the sense, or made at once in respect of
the

of Good and Evil.

the distracting or scattering of it, and being intire, and not divided, is comprehended, as an hundred pounds in heaps of five pounds will shew more than in one grosse heape, so as the heaps be all upon one Table to be seene at once, otherwise not; as Flowers growing scattered in divers beds, will shew more than if they did grow in one Bed, so as all those beds be within a Plot, that they be object to view at once, otherwise not; and therefore men, whose living lieth together in one Shire, are commonly counted greater landed, than those whose livings are dispersed, though it be more, because of the notice and comprehension. A third case, wherein this Colour deceiveth, and it is not so properly a case or reprehension, as it is a counter colour, being in effect, as large as the Colour it selfe, and that is, *Omnis compositio indigentia cuiusdam videtur esse particeps*, because if one thing would serve the turne it were ever best, but the defect and imperfections of things that hath brought in that helpe to peece them up as it is said,

Martha,

A Table of the Colours

Martha, Martha, attendis ad plurima, unum sufficit. So likewise hereupon *Esop* framed the fable of the Fox and the Cat, whereas the Fox bragged what a number of shifts and devices he had to get from the Hounds, and the Cat said he had but one, which was to climbe a tree, which in prooffe was better worth than all the rest, whereof the proverbe grew: *Multa novit Ululpes, sed felis unam magnam.* And in the morrall of this fable, it comes likewise to passe, That a good sure friend is a better helpe at a pinch, than all the stratagems and policies of a mans owne wit. So it falleth out to be a common errour in negotiating, wheras men have many reasons to induce or perswade, they strive commonly to utter and use them all at once, which weakneth them. For it argueth as was said, a needines in every of the reasons by it selfe, as if one did not trust to any of the but fled from one to another, helping himselfe onely with that. *Et quæ non prosunt, singula multa jurant.* Indeed in a set speech in an assembly, it is expected a man should

Should use all his reasons in the case he handleth, but in private perswasions it is alwayes a great error. A fourth case wherein this Colour may be reprehended, is in respect of that same *Vis unita fortior*, according to the tale of the French King, that when the Emperours Ambassador had recited his Masters stile at large, which consisteth of many countries and dominions: the French King willed his Chancellor, or other Minister, to repeat over *France* as many times as the other had recited the severall Dominions, intending it was equivalent with them all, & more compacted and united. There is also appertaining to this colour another point, why breaking of a thing doth helpe it, not by way of adding a shew of magnitude unto it, but a note of excellency and rarity: whereof the formes are, *Where shall you finde such a concurrence? Great, but not cōpleat*, for it seemes a lesse worke of Nature or Fortune, to make any thing in his kinde greater than ordinarie, than to make a strange composition. Yet if it be narrowly considered, this

A Table of the Colours

this Colour will be reprehended or encountered by imputing to all excellencies in compositions a kinde of poverty, or at least a casualty or jeopardie, for from that which is excellent in greatnes, somewhat may be taken, or there may be a decay, and yet sufficiently left, but from that which hath his price in composition if you take away any thing, or any part doe faile, all is disgrace.

6 Cujus privatio bona, malum, cujus privatio mala, bonum.

THe formes to make it conceived, that that was evill which is changed for the better, are; *He that is in Hell thinks there is no other Heaven. Statis quercus, Acorns were good till Bread was found, &c.* And of the other side, the formes to make it conceived, that that was good which was changed for the worse, are; *Bona magis carendo quam fruendo sentimus bona à tergo formosissima: Good things never appeare in their full beauty, till they turne their backe, and be going away, &c.* The
repre-

reprehension of this Colour is, that the good or evill which is removed may be esteemed good or evill comparatively, and not positively or simply. So that if the privation be good, it followes not the former condition was evil, but lesse good; for the flower or blossome, is a positive good, although the remove of it to give place to the fruit, be a comparative good. So in the tale of *Æsop*, when the old fainting man in the heat of the day cast downe his burden, and called for death, & when Death came to know his will with him, said, it was for nothing, but to helpe him up with his burden againe: It doth not follow, that because death which was the privation of the burden, was ill, therefore the burden was good. And in this part the ordinary forme of *Malum necessarium*, aptly reprehendeth this Colour: for *Privatio mali necessarii est mala*, and yet that doth not convert the Nature of the necessary evill, but it is evill.

Again, it commeth sometimes to passe that there is an equalitie in the change of pri-

A Table of the Colours

privation; and as it were a *Dilemma boni*, or a *Dilemma mali*, so that the corruption of the one good, is a generation of the other. *Sorti pater equus utriusque est*, and contrary, the remedy of the one evill, is the occasion and commencement of another, as in *Scilla* and *Charibdis*.

7 *Quod bono vicinum bonum, quod à bono remotum, malum.*

Such is the nature of things, that things contrary & distant in Nature and quality, and also severed and disjoyned in place, and things like and consenting in quality are placed, and as it were quartered together, for partly in regard of the Nature, to spread, multiply, & infect in similitude; and partly, in regard of Nature, to breake, expell, and alter that which is disagreeable and contrary, most things do either associate, & draw neere to themselves the like, or at least assimilate to themselves that which approacheth neere them, and doe also drive away, chase, & exterminate their contraries. And that is the reason commonly

monly yeelded why the middle Region of the aire should be coldest, because the Sun and Stars are either hot by direct beames, or by reflection. The direct beames heat the upper Region, the reflected beames from the Earth & Seas, heat the lower Region. That which is in the middest being furthest distant in place from these two Regions of heat, are most distant in nature that is coldest, which is that they terme cold or hot, *Per antiphrasin*, that is, environing by contraries, which was pleasantly taken hold of by him that said, that an honest man in these daies, must needs be more honest than in ages heretofore, *Propter antiphrasin*, because the shutting of him in the middest of contraries must needs make the honestest stronger and more compact in it selfe. The reprehension of this colour is, first many things of Amplitude in their kinde doe as it were ingrosse to themselves all, and leave that which is next them most destitute, as the Shoots or Underwood that grow neare a great and spread Tree,

A Table of the Colours

is the most pynded and shrubby wood of the field; because the great tree doth deprive & deprivethom of the sap and nourishment, so he saith well, *Drusu servi maxime servi*: and the cōparison was pleasant of him, that compared Countiers attendant in the Courts of Princes, without great place or office, to fasting daies, which were next the Holy daies, but otherwise were the leanest daies in all the weeke.

Another reprehension is, that things of greatnesse and predominancy, though they do not extenuate the things adjoining in substances, yer they drowne them and obscure them in shew & appearance, and therefore the Astronomers say, that whereas in all other Planets conjunction is the perfectest amity, the Sunne contrariwise is good by aspect, but evill by conjunction.

A third reprehension is, because evill approacheth to good, sometimes for con-
cealement, sometimes for protection: and good to evill, for conversion & reformation. So Hypocrisie draweth nere to Religion

gion for covert and hiding it selfe: *Sape
latet vitium proximitate boni*; and Sanctua-
ry men which were commonly inordinate
men, & malefactors, were wont to be nee-
rest to Priests and Prelates, and holy men;
for the Majesty of good things is such,
as the confines of them are reverend. On
the other side, our Saviour charged with
neereneſſe of Publicans and Rioters, ſaid:
*The Phyſician approacheth the ſicke, rather
than whole.*

*8 Quod quis culpa ſua contraxit, majus ma-
lum: quod ab externis imponatur, minus malum.*

THe reaſon is, becauſe the ſting and
remorſe of the minde accuſing it
ſelfe, doubleth all aduerſity: Con-
trariwiſe, the conſidering and recording
inwardly, that a man is cleere & free from
fault, and juſt imputation, doth attemper
outward calamities. For if the will be in
the ſenſe, & in the Conſcience both, there
is a gemination of it; but if evil be in the
one, and comfort in the other, it is a kind
of compensation: ſo the Poets in Tragedies

of Good and Evil.

is not. Therefore Demosthenes in many of his Orations saith thus to the people of Athens; That which having regard to the time past is the worse point and circumstance of all the rest: that as to the time to come is the best: What is that? Even this, that by your sloth, irresolution, and misgovernment, your affaires are growne to this declination, and decay. For had you used and ordered your meanes and forces to the best, and done your parts every way to the full, and notwithstanding your matters should have gone backward in this matter as they doe, there had beene no hope lesse of recovery or reputation, but since it hath beene onely by our owne errors, &c. So Epictetus in his degrees saith, The worst state of man is to excuse externall things better than that to accuse any mans selfe, and best of all to accuse neither.

Another reprehension of this colour, is in respect of the well bearing of evils, wherewith a man can charge no body but himselfe, which maketh them the lesse.

Leve fit quod bene fertur onus.

And therefore many natures, that are

A Table of the Colours

either extremely proud, and will take no fault to themselves, or else very true, and cleaving to themselves (when they see the blame of any things that falls out ill, must light upon themselves) have no other shift but to beare it out well, and to make the least of it; for as we see when sometimes a fault is committed, & before it be known who is to blame, much adoe is made of it, but after, if it appeare to be done by a Sonne, or by a Wife, or by a neere friend, then it is light made of : So much more when a man must take it upon himselfe. And therefore it is commonly seene, that Women that marry Husbands of their owne chusing against their Friends consents; if they be never so ill used, yet you shall seldome see them complaine, but set a good face on it.

Quod opera & virtute nostra partum est, majus bonum ; quod ab alieno beneficio vel ab indulgentia fortunę delatum est, minus bonum.

THe reasons are first the future hope, because in the favour of others, or the

the good winds of Fortune, we have no state or certainty, in our endeavours or abilities we have. So as when they have purchased us one good fortune, we have them as ready and better edged and environed to procure another.

The formes be, *You have won this by play, you have not onely the Water, but you have the receipt, you can make it againe if it be lost, &c.* Next, because these properties which we enjoy by the benefit of others, carry with them an obligation, which seemeth a kind of burthen, whereas the other which derive from our selves are like the freest Parents, *Absque aliquo inde pendendo*, and if they proceed from fortune or Providence yet they seeme to touch us secretly with the reverence of the divine powers, whose favours we taste, and therefore worke a kinde of Religious feare and restraint, whereas in the other kinde, that comes to passe, which the Prophet speaketh; *Letantur, exultant, immolant plagis suis, & sacrificant reti suo.*

Thirdly, because that which commeth

A Table of the Colours

unto us without our own vertue, yeeldeth not that commendation and reputation, for actions of great felicity may draw wonder, but praise lesse; as *Cicero* said to *Cesar*, *Quae miremur, habemus, quae laudamus, exspectamus.*

Fourthly, because the purchases, or our owne industry, are joyned commonly with labor and strife, which gives an edge and appetite, & makes the fruition of our desires more pleasat. *Suavis cibus à venatu.*

On the other side, there be foure counter Colours to this Colour rather than reprehensions, because they be as large as the colour it selfe; first because felicity seemeth to be a character of the favour and love of the divine powers, & accordingly workes both confidence in our selves, and respect & authority from others. And this felicity extendeth to many casuall things, wherunto the care or vertue of man cannot extend, and therefore seemeth to be at large good, as when *Cesar* said to the Sayler; *Caesarem portas & fortunam ejus*, if he had said *Et virtutem ejus*, it had bin small comfort
against

against a Tempest, otherwise than if it might seem upon merit to induce fortune.

Next, whatsoever is done by vertue and industry, seemes to be done by a kinde of habit and art, and thereupon open to be imitated and followed, whereas felicity is imitable: so we generally see, that things of Nature seeme more excellent than things of art, because they be imitable: for, *Quod imitabile est, potentia quadam vulgatum est.*

Thirdly, Felicity commendeth those things which cometh without our own labour; for they seeme gifts, and the other seemes penny-worths: whereupon Plutarch saith elegantly of the acts of *Timoleon*, who was so fortunate, compared with the acts of *Agésilas* and *Epaminondas*, *That they were like Homers verses, they ran so easily and so well.* And therefore it is the word we give unto Poetrie, terming it a happy vein, because facility serveth ever to come from happinesse.

Fourthly, this same *præter spem, vel præter expectatum*, doth increase the price and pleasure

A Table of the Colours

pleasure of many things, and this cannot be incident to those things, that proceed from our owne care and compasse.

1o Gradus privationis major videtur quàm gradus diminutionis ; & rursus gradus inceptions major videtur, quàm gradus incrementi.

IT is a position in the Mathematiques, that there is no proportion betweene somewhat and nothing, therefore the degree of nullity and quoddity or act, seemeth larger than the degrees of increase and decrease, as to a monocolous it is more to lose one eye, thā to a man that hath two eyes. So if one have lost divers children, it is more grieve to him to lose the last, than all the rest : because he is *spes gregis*. And therefore *Sibilla* when shee brought her three Bookes, and had burned two, did double the whole price of both the other, because the burning of that had been *gradus privationis*, and not *diminutionis*. This color is reprehended first in those things, the use and service wherof, resteth in sufficiency, competency, or determinate quantity :

city : as if a man be to pay one hundred pounds upon penalty, it is more to him to want 12. pence, than after that 12. pence supposed to be wanting, to want ten shillings more ; so the decay of a mans estate seemes to be most rouched in the degree, when he first growes behind, more than afterwards when he proves nothing worth And hereof the common formes are, *Sera in fando parsimonia*, and as good never a whit, as never the better, &c. It is reprehended also in respect of that Nation, *Corruptio unius generatio alterius*: so that *gradus privationis* is many times lesse matter, because it gives the cause & motive to some new course. As when *Demosthenes* reprehended the people, for hearkning to the conditions offered by King *Philip*, being not honourable nor equall, he saith they were but elements of their sloth & weaknesse, which if they were taken away, necessity would teach them stronger resolutions. So Doctor *Hector* was wont to say to the *Dames* of *London*, when they complained they were they could not tell how,
but

A Table of the Colours

but yet they could not endure to take any Medicine, he would tell them, their way was only to be sicke, for then they would be glad to take any medicine.

Thirdly, this colour may be reprehended, in respect that the degree of decrease is more sensitive, than the degree of privation, for the mind of men *gratus diminutionis* may worke a wavering between hope and feare, and keep the mind in suspence, from settling and accommodating in patience and resolution; hereof the common formes are, *Better eye out, than alwaies aske, make or marre, &c.*

For the second branch of this colour, it depends upon the same general reason: hence grew the common plaee of extolling the beginning of every thing. *Dimidium facti qui bene cepit habet.* This made the Astrologers so idle as to judge of a mans nature and destiny, by the constellation of the moment of his Nativity, or conception. This Colour is reprehended, because many inceptions are but as *Epicures* termeth them, *Tentamenta*, that is, imperfect

of Good and Evil.

fect Offers and Assaies, which vanish and come to no substance without any iteration; so as in such cases the second degree seems the worthiest, as the body-horse in the Cart, that draweth more than the fore-horse, hereof the common formes are, *The second blow makes the fray, the second word makes the bargain; Alter principium dedit, alter modum abstulit, &c.* Another reprehension of this color is in respect of defatigation, which makes perseverance of greater dignity than inception, for chance or instinct of nature may cause inception, but settled affection, or judgement, maketh the continuance.

Thirdly, this colour is reprehended in such things, which have a naturall course and inclination, contrary to an inception. So that the inception is continually evaquated & gets no start, but there behoveth *perpetua inceptio*, as in the common forme, *Non progredi, est regredi, qui non proficit, deficit*, running against a hill: rowing against the streame, &c. For if it be with the streame, or with the hill, then the degree

A Table of the Colours, &c.

degree of inception is more than all the rest.

Fourthly, this colour is to be understood of *gradus inceptionis à potentia, ad actum comparatus, non gradus ab actu ad incrementum*. For otherwise, Major videtur *gradus ab impotentia, ad potentiam; quam à potentia ad actum*.

FINIS.

